# The *Illustrious* HISTORY OF WOMEN, OR,

A COMPENDIUM of the many Virtues that Adorn the *Fair Sex.*

Represented not only in Lively and Pathetical Discourses grounded upon Reason, but in Sundry rare *Examples* of *Virtuous Love*, *Piety*, *Prudence*, *Modesty*, *Chastity*, *Patience*, *Humility*, *Temperance*, *Conduct*, *Constancy* and *Firmness* of *Mind*; with what else in the like Nature is necessary for the Accomplishment of the most *Celebrated Beauties*. With other Examples of *Women*, *Skill'd* in the most *Curious Arts* and *Sciences*.

To which are Added, the Examples of Warlike Women, their Noble Exploits and Victories: With the Prophesies and Predictions of the *Sybils*, in relation to the Incarnation, continuance upon Earth, Death, Resurrection and Ascention of our Blessed *Saviour*: And as an Apendix, the Character of a Virtuous Woman in all her Capacities.

The whole Work enrich'd and intermix'd with Curious Poetry and Delicate Fancie, Sutable to so Charming a Subject.

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# The PREFACE TO THE READER.

*TO ſome it may ſeem ſtrange, that in ſo ſmall a Bark, I have adventured into an Ocean rarely Navigated; made an Eſſay on what has been ſeldome undertaken, and never Expoſed in it's proper Luſture. The Virtues and Excellencies of the ſofter Sex; a Subject, worthy a more refined Pen; but ſince the Nurſlings of* Appollo, *the* Wits *of the* Age, *have for the moſt part not only declined it, but rather ſtudied to Eclips the brighteſt Candor of Female perfection, than give it a valuable proportion of the praiſe it has merited. I thought it not amiſs to remove the Veile that obſcured it from the Eyes of the Ig-*

*noranter part of the Masculine World, and let them see how they have been imposed upon by the haters and contemners of the Beatious Sex, and consequently induced to harbour a mean Esteem of Female virtue, or the perfections of Women-kind, who in Piety, Constancy, Entirest Love, Amazing Beauty, Arts and Arms, have in all Ages been the boast of Nations, and Exemplary, even to a Miracle wadeing with undaunted resolves through the greatest of difficulties and dangers, to such Eminence as has rendered them accomplished, and stilled the hissing Snakes of Envy, whilst those that sought to cross their Noble actions, and Clip the Wings of flying Fame, have been obliged to own themselves o'recome, and tune the strings that were Discordant to their praises; with which renowned stories and examples of Female Worthies, drawn from Authentique Histories, &c. I have mostly filled the following Pages; a Work that may prove grateful, unless the Age proves otherwise; however, I dare not doubt the approbation of those for whose sakes it was compiled, to whose virtues*

*virtues it ows it's Birth, and of ſuch it is, I chiefly wiſh it may find acceptance; which if it does, I have my end, and ſhall remain as heretofore, the admirer of Female virtue.* And Ladies,

Your Devoted Servant,

JOHN SHIRLEY.

# To the LADIES the Authors APOLOGY.

LADIES, *beneath your Virtues Patronage,*
*This little Book wou'd ſhelter from the rage*
*Of Carping* Zoliſts, *who ſeldome ſpare*
*The* Candor *of the Chaſt, the Wiſe and Fair,*
*Like* Boreas blaſts, *or like a* Lapland ſtorm:
*By* Mild degrees *compel'd is to reform:*
*The* Task *was bold, but* Love *and your ſweet* Charms,
*Made me forget the* Girds *of* Envies Arms,
*To your* Fair Sex, *this Book's a Votarie,*
*What pitty is it then to let it dye,*
*Or Languiſh long? which it alas muſt do,*
*Unleſs 'tis kindly Entertain'd by you.:*
*Come take it in your Hands, give it a Smile,*
*And make it live, though but a little while;*

*I'm*

*I'm ſhure to you'ts no Foe, for ſee it wears*
*Your Virtues Badge enchac'd with thoſe*
*bright Stars,*
*That in the* Female Firmament *do ſhine,*
*There rendering you ſo Lovely and Di-*
*vine.*
Ladies, *once more Protection it be-*
*ſpeaks,*
*If not for it's, yet for your own dear*
*ſakes*
*Give ſhelter to it, e're the ſtorm a-*
*wakes.*

# THE INTRODUCTION.

WHEN the Wise Creator had furnished the Glorious Universe in every part with wonderous Varietie, he formed Man, and brought him into it as into a stately Pallace, stored with what might please each Sence, and render him Delight a Thousand wayes; which great Munificence might have over-charged the largest Thought, and put a Limit to the vastness of desire; yet the Divine goodness thought not this sufficient for his Darling Favorit, in favour of whom the visible World was made, & decked in all it's glitering Glories, but opening wider yet his givingHand; to make his Happiness the more compleat, he Added a Blessing worthier than the rest, formed of Elements, rarefied by cordial Life and soft Contexture, giving it at once a Shape and

and Soul Angelical; the laſt Created, but admired beyond the firſt: A Work, that put a period to the great Work-maſters undertaking, as made to Crown the reſt of the Creation; and that it might be the more Ennobled, gave it a name, ſignifying life, and bowed the lofty Soul of Man to cheriſh and admire it, to place in it next Heaven his chief felicity, by centring in this lovely Creature Woman, adding attractive charms and winninggraces, ſuch as might captivate the ſtuborneſt heart, and melt the rockie Orbe of ſtrict reſervedneſs, eaſe the labouring of the mind, and ſmooth the rumpled waves of a diſordered paſſion, which made the Enemy of Man-kind ſwell with Envy, and contract a deadly hatred, nouriſhed with a mortal Bane to behold in any one creature an adornment of ſo many Excellencies, ſuch an Epitome of Cœleſtial Innocence clad in unvaluable Robes of native Beauty, and as it were regreting, that the Favours of the higheſt were ſo largly diſpenced to any Creature of a lower rank

than Angels, and that corporeal beings ſhould nearly vie in excellency with incorporial; he layed the guilded Bait of Aſpiring greatneſs in her way, and with a ſubtill Guile under diſguiſe, prevailed to be believed, and by being credited to affront his Maker, and heap up a vengeance terrible, in ſeducing her on whom the Image of the Deitie was livelyly portrayed, nor was the fraud impoſed as ſome have fancy'd without regret; even Helliſh malice being touch'd with Remorſe, to injure ſuch a lovely frame of Innocence: And thus imagine him at the firſt view of our Grand Parents, to have pondered with himſelf.

*O Fate! what do my Eyes with grief behold,*
*Earth Born Creatures of a different mould,*
*Advanc'd into the happy Realms of Light?*
*Not Spirits, yet near to Heavenly Spirits*
*Bright;*
*Whom my great Thoughts with wonder do*
*perſue,*
*And in them a Divine reſemblance view:*

*And*

*And cou'd a Love in my hot Breaſt remain*
*Of ought, but Miſchief's dire and deadly Bain,*
*A Conqueſt here perhaps I wou'd not gain.*
*Ah lovely Pair! you little think how nigh*
*Sad ambuſhments of certain Death do lye,*
*When all the Bland delights that Charm you now,*
*Will leave you over-caſt with Clouds of woe,*
*A Foe is Enter'd your great ſeat of Bliſs,*
*Whoſe ſelf unpittied pitty muſt Expreſs,*
*For you who wrong'd me not, did not a Rage*
*'Gainſt him who plac'd you here, my ſpleen ingage;*
*A hope of Conqueſt do's compell me now*
*To doe what elſe, though dam'd I won'd not doe.*

But to wave Fancy in ſo profound a miſtery, certain it is, that this unhappy yielding of the faireſt of Creatures to the ſubtill Alurements of the fallen Angel (whoſe ſtrength and wiſdome, though much debaſed, is not to be coped with by mortal Might, nor his powerful Temptations, to be over-come without the immediate Di-

Divine assistance) became a means of the Almighties further expressing his boundless Love to Man-kind, in that great mistery of Godliness, the Incarnation of our Blessed Saviour; a Mistery so, stupendious and amazing, that all the Host of Heaven, all the blessed Hierarchies of *Seraphims* & *Cherubims*, Arch Angels and Angels contemplate and admire it, so that not without reason was the first Created Woman called *Eve*; a Name signifying life, since from her decended that Glorious Virgin, from whose spotless Womb proceeded the Fountain of life and immortality, who wonderfully repaired our first deformity, by condecending to take our Nature upon him, and revenged our cause in breaking the Serpents head, restoring us to an undoubted possibility of obtaining a more glorious Paradise than that from whence our first Parents fell.

*Womans blest Seed to life prepar'd the way,*
*The glorious Path that leads to endless day,*

To

*To dazling Manſions, to a place of Bliſs,*
*That Eye ne'r ſaw, nor Tongue cou'd e're expreſs:*
*Then why ſhould man her praiſes due decline,*
*Who is a Sphere wherein 'all Virtues ſhine;*
*Once the Receſs of him, that's all Divine.*

Nor does woman yet deſiſt to retain an Aire of Paradiſe, (the place wherein ſhe was formed) in her Modeſty and ſeemly Behaviour, Innocence, Piety, and extradinary Love of ſacred things, as in ſundry Examples are manifeſted; nor does the tranſcendent Beautie exiſtent in many, ſignifie leſs, then that woman is the moſt refined of all Creatures, who deſervedly pay reſpect to her as the Queen of all ſublunary things, and perfection of the Univerſe: that perfection being properly termed the Divine Light ſhining on created Eſſence, and beaming thence its luſter by reflex to captivate the Heart, to command a profound Awe and Reverence, as if the perfections ſcattered in all other creatures

tures were collected in her, who is a draught of the Creation in miniature: for this cause the Lyon nobly bold stands in Awe of her; the Unicorn for love of her becomes a wilful captive; nor has the unwieldie Elephant been less enamoured with the charming Sex: nay, Spirits infernal have been passionate, as appears by the oft Espoused Maid, who at last was free'd from her *Damonick* lover *Asmodeus*, and became the Lot of *Tobits* Son. *Abigals* Beauty and Humility prevented *Davids* shedding Blood. Queen *Hester's* Piety and matchless Beauty wrought deliverance to her People, and turned the bloody decree upon the Man and his House that had promoted and procured it. *Judiths* Beauty charmed the Pagan General, into that security that wrought his ruin, and the great delivery of her Countrey from the rage of the oppressing Sword, restoring peace to *Jacobs* Heritage; and after *Jobs* reiterated Tribulations (miseries that Mortal man could never have undergone, if not supported by a hand Divine)

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the greateſt Earthly recompence for his unparalel'd patience, was that God bleſſed him with Daughters exceeding all other Women in Beauty, which makes *Solomon* ſet a value on them above the price of Rubies, and aſirm, *He that findeth a good Wife, findeth a good thing*, &c. And the Author of the *Eccleſiaſtes* affirmeth that Husband bleſſed, that is Husband of a good Wife; So great has been the eſteem of Female Virtue amongſt the wiſeſt of men in all Ages, Holy writ ſtiling the Woman a Crown, the glory of the Man, *&c.* Therefore ſhe being the compleatment, felicity and glory of Man, it is highly reaſonable ſhe ſhould be loved and eſteemed as ſhe truly deſerves: nay, ſuch was the eſteem of this Sex, that thoſe who gave Names to the three principal parts of the World, as *Aſia*, *Europe* and *Africa* ſeem to have derived them from the names of women, thereby affording them a laſting memory, not capable of end till time ſhall be no more.

Should we take a particular ſurvey of the many Virtues of this Sex, what

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Volume can contain them in their proper luſter, or ſet them forth at large? what Rhetorick can Paint them to the life, and not be found therein deficient.

If Chaſtity we prize, it was a woman firſt vowed Virginity to her Maker. If Prophecy, the *Sybils* were ſtrangely inſpired, but more immediately *Mirriam* the Siſter of *Moſes*, &c. If conſtancy and ſteadfaſt Love, *Ruth* is a pattern to a Miracle: If a firm grounded Faith, the Widdow of *Sarepta* may juſtly take place, who believed the Prophet in a thing to Humane Senſe impoſſible: If in a ſtrong Belief, *Elizabeth* the Wife of *Zacharias* and the Bleſſed Virgin. If conſtancy in a Righteous cauſe, and the contempt of Death, rather than diſobey the God that made us and the World, be a Heroick virtue, behold the Woman who encouraged her ſeven Sons to dye by the moſt exquiſit Tortures, and afterward with joy and patience ſubmitted to the like her ſelf: If for thoſe we have eſteem, whoſe ſacred Charity extends to Souls, let

us

us consider the *Lumbards*, next to that Saving Grace, that put in with her pious and unwearied endeavors, chiefly owe their conversion to the *Christian Religion*, to *Theodilina* Daughter to a King of *Bavaria*; the like do the *Hungarians* to *Greisil* Sister to the Emperour *Henry* the first; and the same acknowledgment the *Franks* must make to *Clotildis* Daughter to a King of *Burgundy*. Nor was the Virtuous *Helena* Daughter to King *Colus*, and Wife to the Emperour *Constantine*, careless not only to protect and succour the Christians, but as far as in her lay, to cause that *growing Religion* to take deep Root, in all or most of the Provinces of the Empire. In learning deep Sciences and Misteries of the profoundest degree, if attainable by Humane Capacity, Women have been found expert. Nay in such rare Inventions as perhaps had yet remained in the dark Embrio of obscurity, had not Female Wisdome snatched them thence and nursed them to maturity. The *Gracchi's* Tongues by the industry of their Mother *Cornelia*, were made fit Instruments of

Elo-

Eloquence, not only to command the Listening Ears of *Plebeans*, but those of Aged *Senators*, through which Organs they stole the hearts of wavering *Rome*, and bowed them to their intrest. Nor was *Istrinia* Queen of *Scythia* less Industrious in Accomplishing her Son in that degree of Learning, that he Eclipsed the Fame of his great Ancestors: nor in Physick, Philosophy, Divine Misteries, *&c.* have they less Excell'd, as will appear when I come to more particular Examples; and if from Schools we pass to Courts and Camps, there we shallfind the Trump of Fame more loud. *Ophis* for her noble Actions was Reverenced by the *Ægyptians* as a Deitie. *Debora Plotinathe*, Wife of *Trajan. Semirames*, and *Candaces*, were no less Famous for Prudence and Conduct, than for Power and Magnificence: *Thomiris* Queen of the *Massageta*, Subdued the mighty *Cyrus* Emperour of the *Meeds* and *Persians*, and having taken him in Battle, caused his Head to be stricken off, in revenge of haveing slain her Son, and cast it into

into a Cauldron of Blood, saying *that since he had thirsted so much after Blood, and shed it causlessly, he should not want his fill.* The brave *Athemesia* Encountering the Navy of the *Rhodians*, who were on their way to destroy her Countrey, Overthrew them in a dreadful Sea fight, and prosecuting her Victory, seized upon the Isle of *Rhodes*, erecting a Trophy in Memory thereof in their Capital City; and yet these are but trifles to what has been performed by Noble *Viragoes* whose Courage and Conduct has been manifested to Admiration; as for Instance, the Renowned *Joan* of *Arch* when *France* had stooped to *English Valour*, and all its courage drooped to a degree even of dispaire, this Warlike Maid by her courage and conduct put such Spirit and Life into the Feeble hearted *French*, that fatal to the *English*, soon after they stripped them out of almost all the Towns they held in that florishing Kingdom. Nor can the World continue without this Sex, were not these Virtues found in them, but soon would droop in to

a solitary Desart; of this, *Romes* Founders were not Ignorant, when at the hazzard of a doubtful War, they seized on the *Sabean* Maids who came to view their Sports, nor were they though Ravished at such a rate, contrary doubtless to their Inclinations, when they found themselves united in Conjugal bands, regardless of their Ravishers, but out of good Nature forgetting the injury: Although their Fathers intending a rescue, and had taken the *Capitol*, maintaining a bloody Fight, even in *Romes* Market-place, they with dishevell'd hair and crys, rushed between the dreadful fronts of War, exposing themselves to a Thousand dangers; nor would retire till they had put an end to that disastrous conflict between their Husbands, and their Fathers, which so far moved the hearts of the Latter to relent, that without more adoe Concord and firm Peace ensued. Those Arms that Erst were bathed in each others Blood, with all reciprocal Love embrace and mortal hatred is dislodged from eithers breast, which

which noble Act of theſe Heroick and adventrous Females, made *Romulus Romes* Founder, cauſe their names to be Enroled. Enacting by a Joynt conſent, that Women ſhould be exempted from all Servile Employments, and that there ſhould be no ſuch thing as Property between Husband and Wife, but that all things ſhould be common.

When *Brutus* heading the *Romans*, upon the Raviſhment of *Lucretia*, had expelled *Tarquin* and his Race, the *Volſci* takeing the opportunity of ſuch a rupture. Advanced with an Army towards *Rome* which for a time filled the City with Fear and amazement, that had not the Noble Matrons by their Courage and Conduct, Inſpired as it were the hearts of the drooping Souldiers, that afterward Miſtreſs of the World, had become a prey to the Enemy; whoſe retreat when within five miles of the Walls, was ſolely attributed to the courage of a Female Worthy. Whereupon a famous Temple was dedicated to Female Fortune, and many notable Marks con-

conferred upon them by the Senate: as takeing the upper hand of the Men, wearing of Purple, Gold, Fringe, Jewels, &c. and by the Laws of latter Emperors, Weomen were enabled to Succeed in the right of Inheritance. And that Sacred right of Ecomiastick Orations at their Funerals: and it was Provided in an Act Prohibiting the Sumpteousneſs of Apparrel, that the Women ſhould be exempted and left at their Liberty.

When *Cammillius* had made a Vow to *Appollo* and all the *Roman* Treaſures could not furniſh him with the Sum, the generous Matrons of *Rome* for the Honour of their Countrey, brought in their Rings, Bracelets, and other Ornaments of Gold.

*Cyrus* Warring with *Aſtiages*, his Grandfather being overthrown in a great Battle, had that Battle reſtored him by a reinforcement of *Perſian* Ladyes, nor is it unuſuall for thoſe Heroick Dames to go with their Huſbands to the Wars, and often fighting coragiouſly by their ſides, for which noble Act, *Cyrus* as a token of his Grati-

Gratitude left it is a Law, that when any King of *Perſia* entered the Regal City they ſhould beſtow on each Woman a Medall as a remembrance of that Noble Action.

*Juſtinian* the Renowned Emperour finding the pregnant Wit and generous Spirit of his Empreſs to excell, conſulted her in the compilement of thoſe excellent Inſtitutes, which all ſucceeding Generations have held in admiration, and many Kingdoms taken their Mold from them; nor did the famous Law-giver *Licurgus*, leſs eſteem the Wiſdome of the Female Sex, ordering them an equal ſhare in all honeſt Paſtimes and Recreations. The Divine *Platò* was no leſs ſedulous in promoting the eſteem of Women, as having ſtudied their Worth and Excellency; nor were our Countrey women leſs Valiant in withſtanding the Comqueſt of the *Romans*, nor leſs Serviceable to the Bleeding Land in being a means to Extirpate or Expell the *Danes*, which occaſioned this Comment.

*When*

When England bleeding lay to gaſp
her laſt:
When powerful Foes had graſp'd her
Scepter faſt:
When Men ſtood mute with Grief and
Fear ſtruck Dumb,
The Bloody Foe by Women was o're-
come:
Who each in Darkneſs with a Fatal
Blade,
An Expiation to loſt Honour made;
So raſhly Raviſh'd & diſpiſing Charms,
Each gave her Raviſher a Death lock'd
in her Arms;
And by thoſe ſtrokes, which ſome wou'd
cruel call,
They ſav'd their Countrey ready then to
fall.
And let the World perceive it was not
they
Who gave their honour, but 'twas forc'd
away:
So fall each Raviſher, who dare pro-
phane
This noble Sex, with ſuch a Lawleſs
ſtaine.

This

hese things considered, who that
eded from a Woman, can but
e and esteem the Sex, whose
care to their off-spring is such,
wakeful vigilance, no care,
danger is thought too much;
n Death it self has not in such
en shunned, but rather court-
dreadful shape, in ventering
ds, and rushing through the
) save their Darlings from
Fate, or perish with them:
heir Husbands have their care
s, as many examples of such
ls Love and dear Affection can
wherefore seeing Man owes
s Life to Woman, what less
for such a Care and tender
i can he make then all his
at Heaven permits him to
on Earthly things? And those
otherwise where it is lawfull
ate from the Nobleness of the
ated Rational, and therein
their Maker, whose Abso-
mmand it is. And with the
Integrity having carried
urse on this worthy Subject

*When* England *bleeding l*
*her laſt:*
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*So fall each Raviſher, who d*
*phane*
*This noble Sex, with ſuch a*
*ſtaine.*

These things considered, who that proceeded from a Woman, can but admire and esteem the Sex, whose tender care to their off-spring is such, that no wakeful vigilance, no care, pain or danger is thought too much; nay, even Death it self has not in such a case been shunned, but rather courted in it's dreadful shape, in ventering on Swords, and rushing through the flames to save their Darlings from untimely Fate, or perish with them: nor for their Husbands have their care been less, as many examples of such boundless Love and dear Affection can testifie; wherefore seeing Man owes half his Life to Woman, what less returns for such a Care and tender Affection can he make then all his Love that Heaven permits him to place upon Earthly things? And those that do otherwise where it is lawfull degenerate from the Nobleness of the first created Rational, and therein disobey their Maker, whose Absolute Command it is. And with the entirest Integrity having carried my discourse on this worthy Subject

thus far in General. I shall now proceed to what is more Particular and Exempler in the Praise of Women-kind, though as I have said, all their Virtues in this nature to describe, will prove too large a Theam.

*For who but one with Eagles Eyes can Gaze,*
*Against the Sun in it's Meridian Blaze.*
*Or without* Solomons *large Heart can know,*
*All from the* Ceder *to the* Shrub *below.*
*Or name each fair Enamel, that does spread,*
*Earth's lovely bosom, when the winters fled.*
*What Marriner can count the waves that rise?*
*Or Artist tell the wanderers of the Skies,*
*Who is the Man can count the flying Clouds,*
*Or tell she Fry the swelling Ocian Shrowds?*

*Who*

*Who in Arithmatick a Number can,*
*Find for the Moments past since time began?*
*Or in an age count out by swift Degrees,*
*The countless Sands forsaken by the Seas?*
*Hard tasks these are for mortal Man to do.*
*Yet full as easy as at once to view.*
*Each glorious Cabinet where Virtue rests.*
*To look into each worthy Female Breast.*
*To count the Sacred Treasure horded there.*
*And tell the World of each peculiar share.*
*Layd up to Purchase an Imortal Name.*
*Recorded in the deathless Book of Fame.*
*To Purchase Robes of White to pass the Gate.*
*Where for them Virtues, true Reward does wait.*

*Though it on Earth should miss it's*
*great desert.*
*Yet there it will be sure to find it's*
*part.*
*For in that Region is it's proper*
*Seat,*
*There Virtue and not Riches makes*
*us great.*
*Crowns us with Life, and an Im-*
*mortal State.*

The

# The *Illustrious* HISTORY OF WOMEN, &c.

TO come nearer to my purpose, for the better ease and understanding of the Reader, I shall proceed in a Regular way or Method, placing together as near as is convenient, the memorable Examples of one kind, as I find them in divers Histories highly approved by the Learned of the present and past Ages. And in this case *Chast-Love* being the Center and Basis of all other Virtues, I shall begin with that perfection of Woman-kind.

*Eurialus* Count of *Auguſta* being at *Sienna* with the Emperour *Sigiſmond* *Lucretia* a Beautiful Virgin, called by ſome the ſecond *Venus*, upon his Modeſt Addreſs conceived ſuch Entire Affection for him, that at his neceſſitated leaving her to attend his Lord, the Emperour to *Rome*, his Abſence wrought ſo much upon her tender Spirits, that having ſtrugled a while with the flame of a conſtant paſſion; ſhe no longer able to indure the Abſence of one on whom ſhe had beſtowed her Heart; yielded up her ſelf into the Icey Arms of Death, calling on her Lover, and with dying murmurs, beg'd a Bleſſing might ever remain upon him: of which ſad misfortune *Eurialus* having notice, took it ſo much to heart, that in his Lifetime he never was obſerved to Laugh or Smile. *Marcel. Donat. Hiſt. Med. Mirab.*

*Theodora* a Chriſtian Virgin, for that Sacred Profeſſion being Condemned to the *Stews*, where her chaſtity was to be expoſ'd to the violation of the worſt of Villains: *Didimus* who Entirely

tirely loved her; whilſt the *Debauchees* were ſtriving to enter, there preſſed in in a Souldiers habit, a Perſon pretending to have the firſt knowledge of that Beautious Maid, but being Retired, he changed Habit with her, by which means ſhe was enabled to eſcape; but he, upon others preſſing in, being found a man, was halled before the Judg, who had ſhameleſsly Condemned *Theodora* to looſe her Virginity, who immediately Sentanc'd him to Death; of which ſhe having notice, came from her Retirement, and offered her life a Ranſom for his; but ſuch Tranſcendent-love nothing moved the Inexorable Judge, who inſtead of accepting the offer, commanded they ſhould both be immediately put to Death; which command being obeyed, their Souls took flight to the bright Manſion of Eternal Love. *Lonicer. Theatri.*

The Story related of the wonderful love of *Piramus* and *Thiſbe* is memorable; nor is it held in the general Fabulous, though *Ovid* has glozed upon it; the ſubſtance being this: The

Beautious Pair living as Neighbours in *Babylon*, when grown to maturity, found themselves surpriz'd with a generous flame, love had made a mighty conquest o're their hearts; their Mutual affections could not be so closely hid, but Parents of a different mind, in whom Age had quench'd the fire of passion, came to know the case wherein they stood, and cruelly proceeded to divorce their Joys by seperation; but mighty love, that like the Victorious *Palm*, laden with ponderous Weights, under restraint increases, found an unsuspected way to Whisper through a Cranny, and by that means to set a time for flight, when the Moon had thrown her Silver Mantle over the Shadie Night. The place being appointed, *Thisbe* ravish'd with eager Joys, to have her Lover in her Arms, first made Escape; but there, instead of *Pyramus* she found a Lyoness besmeer'd with blood, which made her hasten to a Neighbouring Cave, whilst in her flight she drop'd her Veile, which the Lyoness finding, rumpled it with her bloody

Bloody Jaws, and went her way; *Pyramus* soon after coming, and finding the Velle he knew to be hers all smear'd with Blood, and the Footsteps of a wild Beast, supposed her devour'd, and after many doleful lamentations, Exclaiming against himself, for expo-sing to such hazard, a thing he prized so dear, resolving not to live without her, he fell upon his Sword; when *Thisbe* dispensing with her fear, came to the place and found him Breathing out his last, having no more Sense than at her Name to open his dying Eyes and see his dear mistake, which was not long e're closing again he was left in the black Mist of Death; when having expressed her self with the disordered passion of a distracted lover, scorning a tedious life, when he for whom she liv'd was gone, she bared her Snowey Breast, and with undaunted Courage fell upon the self-same Sword. *Ovids Met*, &c.

Less Famous than this is not, the admirable love of the Beautious *Hero* to the *Grecian* Youth *Leander*, whose memorable loves famed the threatning

Towers of *Sestos* and *Abidos*, in the former the Noble Virgin dwelt, and from the latter, parted by the *Hellespont*, the adventerous Youth often Swam to visit her, she being his Load-Star to stear his Course in the darkest Night, by placing a light in the highest Turret; but after often adventring with success, Fate crossing Love, in raising a Tempest whilst he was labouring in the Ocean, the undistinguishing Waves put a period to his life, and then unkindly, cast his lifeless Corps upon the shoar, where he with such Eagerness wish'd to come alive; at sight of which, the Lady being over-come with Grief, leaped headlong from the Tower, and plunging into the Remorsless Deep, became partaker of her Lovers Fate.

The Beautious Daughter of the Emperour *Charlemain*, falling in love with *Eginardus*, Secretary to that Emperour, nor was the flame he felt less violent: he one Night coming in private to her Chamber, it happened to Snow; which accident, by reason

reaſon it was ſomewhat late, did not a little trouble the Lovers, leaſt upon his return, the prints of his Feet ſhould be obſerved the next Morning, which coming from the Ladies appartment, might create a ſuſpition; to prevent which, love which takes the *Diadem* of Majeſty from Queens, made this lovely Princeſs, do an Act for a Lover, very unbeſeeming and unuſual for the Daughter of ſo great a Potentate, *viz.* She took the *Secretary* upon her Shoulders and carried him all the length of the Court to his Chamber, he not ſetting Foot to the Ground, and there delivering her burthen returned: yet ſo it happen'd, that during this piece of Portrage, the Emperour being late in his Studie, chanc'd to look out and behold it, yet at that time kept ſilence: when the next day, in a great Aſſembly of his Lords, his Daughter and *Eginardus* being preſent, he demanded what Punishment he deſerved, who made uſe of a Kings Daughter, as of a Mule, and cauſed himſelf to be carried on her Shoulders in the middeſt of

Winter

Winter through the Snow; upon this every one gave his opinion, that he was worthy of Death; which started the Lovers and made them change their colour, expecting some dreadful punishment; but contrary to their expectation, the Emperour, looking upon his *Secretary* with a smooth Countenance, *Eginardus* (saith he) *hadest thou loved the Princess, my Daughter, thou oughtest to have come to her Father, the disposer of her liberty; thou art worthy of Death, yet I give thee two lives; Take thy fair Portress in Marriage; fear God, and love one another.* The Joy these lovers conceived, at so unexpected a happiness, I leave to the Imagination of the Reader. *Caus. Mol. Court. Tom.* 2.

The *Moorish* Princess *Xerin* Daughter of *Muley Moluck*, King of *Fes* and *Morocco*, upon the Fame of *Don Sebastian* King of *Portugal* though an Enemy, who came to invade her Fathers Countrey conceived so great a love for him, that when his Army was overthrown on the plains of *Tamista* near *Alcazar* and himself slain She came

came ere the day dawn'd accompanied with one slave named *Laurio*, to seek him amongst the heaps of the dead, when entring that miserable Scene of Slaughter She Inquired of some wounded men that were yet breathing, where the King Fought, and with many abrupt stammerings being informed by those dying wretches, She hasted thither resolving to Sacrifice her Life, and fall upon him, when comming to the heap of Slain She espyed one extreamly resembling her Lover, for She had seen the King of *Portugal* often, and thereupon with great cries She embraced and moved him, but being about to offer violence to her self, She found the supposed dead Man to breath, and after some rubbing and chafeing he came to himself. So that binding up his wounds, She and her Slave with the help of a Mariner conveighed him into a little Iland in the River *Adneazen*, and there provided all things for him, verily supposing him the King of *Portugal*, for indeed Nature had made this Subject (for so he prov'd,

proved, and not the King of *Portugal*) so like his Prince that the *Portugals* themselves were deceived, as will appear. This Man thus snatch'd from death, being continually attended by the Princes, who infinitly doated on him, and used him like a vallued Lover, began to wonder from whence the cause of such mighty Kindness should spring, when one day after a Sigh She said, *Heaven will not deprive* Portugal *of it's King, but has made your* Xerine *Happy in saving her dear* Don Sæbastians *Life*, by this Speech he found the Princes Error yet thought it not convenient to undeceive her but rather to promote it, and so by insinuation he came to understand who She was, as likewise her Love to the King of *Portugal*, and so far he prvailed upon that Princes; that She thought nothing too dear for him, but used her Interest with *Muley Boabdelin* a *Moorish* Prince and her *Conzen*, to Entertain him in his Pallace at *Hoscora* till such time as She could furnish him with a train suitable for a King (as She supposed him to be) to return

return to his own Country.

This old *Moorish* Prince, verily believed him to be as his Couzen had reported and Imagining if he got into *Portugal* he would not regard the Vows he had made to Marry her; cauſed them to be Married out of hand, ſhe in conſideration thereof promiſing to become a Chriſtian which She afterwards performed; being a Lady exceeding beautifull as Born of a *Greek* Mother, and conſequently much whiter than the *Africans*, and ſoon after provided him an Equipage to go for *Portugal*, to which Crown *Henry* who ſucceeded *Sebaſtian* being dead many laid claym, but at length it was graſped by the King of Spain, who proved the ſtronger, wherefore he firſt arrived in *Italy*, and was received by the Dutcheſs of *Parma*, who as the former verily believed him to be the true *Sebaſtian*; as likewiſe did ſome Miniſters ſent from the Eſtates of *Portugal* which made him in the end imagine himſelf to be no leſs, for being denied poſſeſſion of that Kingdom he drew a great power after him, but being

being defeated on the Frontiers of *Portugal*, and taken Prisoner, after which being brought to *Lisbon*, and Imprisoned as an Impostor; at what time *Xarine* was come out of *Africk* to assist him, in the recovery (as She thought of his right) She having by this time had a Son by him, but this Misfortune did not at all alter the Love of the Princess; who earnestly laboured for his deliverance: often visiting him in Prison where falling sick and at the point of Death, he declared how he had deceived her, and that he was not the King of *Portugal*: yet for all that her Love abated not, but She in the best wise comforted him. *Afflict not your self*, (said the Generous Princess) *with too late and unseasonable Repentance. I lov'd the Person* of Don Sebastian, *more then the splendor of his condition, I thought I had met that Person in you. Those Charms which first touch'd me, have lost none of their privilege, because they were not placed in a Monarch, though I confess I should never have observed them in an Ordinary Man. Neither my Spirit nor my Birth*

*would*

*would have permitted me to consider whom I had not thought a* Prince, *but my error became dear to me, and is so still, notwithstanding it proves fatal to my peace. The name of Husband is so Sacred to a Woman truly Virtuous, that it obliterates any shame which accompanyes it; Therefore try to overcome your Illness my dear Prince! ( pardon the name ) Fortune,* ( said She lifting up her Eyes to Heaven ), *might have given it when She gave you me. Rescue your self if it be possible, from the arms of Death; it may be we may find you a happyness, more calm and happy than that which is denyed you in* Portugal. With this excess of Female Generosity the counterfeit *Sebastian* was so mov'd that he could no longer suffer the Transports of it, but in the Armes of the Passionate *Xerine* expir'd whose Soul with much difficulty staved behind, loving him even as her Life, who had injur'd her with so great a deceit: *Sir, J. B. De Rocoles of Impostors.*

*Hota* Wife of *Benxamut*, a Valiant Captain of the *Alarbes* had so great affection for her Husband, that whil'st

whilſt he liv'd She never diſobey'd or diſoblig'd him, and when he dyed She almoſt drown'd in Tears, cauſed his Funeral Obſequies to be perform-ed on the ſolemneſt manner, with infinite coſt; nor would be Induced to forſake his Tomb: where after Nine days Faſting ſhe dyed, breathing out her laſt Breath by his Side.

*He firſt Deceas'd, She for a few days try'd,*
*To live without him, lik'd it not and dy'ds.*
Camer. Oper. Subciſiv.

The Emperour *Conrade* the Third beſieging *Guelphus* Duke of *Bavaria* in the City of *Wenſberg* in *Germany*; the Women made a requeſt to that Em-perour, that they might paſs out with ſo much as they could carry upon their backs, which was granted, he ſup-poſed they would lade themſelves with their Furniture; but on the con-trary, theſe loving Dames preferring the ſafety of their Husbands before all Earthly Riches, took each of them their

their Husbands & carried them as Packs; which Act of Love ſo moved the Emperour that he wept; & not only received the Duke into his favour, but gave all the men their lives, extolling the Womens Tranſcednent Love with deſerved Praiſe. *Lonicer. Theatr.*

Prince *Edward*, afterward *Edward* the Firſt, King of *England*, whilſt he Warred in the *Holy Land*, having reduced the City of *Accone*, being ſtab'd with an Impoiſon'd Knife, by one *Auzazim* a *Sarazin*, who had the opportunity of aproaching him, under the Pretence of a Meſſage from one of the *Pagan* Governours, when all hopes of cure failed, his Virtuous Wife *Elenor* at the hazzard of her Life, daly ſuck'd the Wounds, till the Venom of the poiſon was extracted, for which amazing Love, when he came to be King, he cauſed her Arms, as Memorials of Conjugal affection, to be fixed on divers publick places. *Baker. Cron.*

*Sulpitia* the Wife of *Lentulus*, after the *proſcribing* of her Husband by the Influence of the Triumvire, and his

his right to *Polyxo*'s Son in *Sicily*, not withstanding the strict watch that was set upon her, found means to escape in disguise, not weighing the danger of being proscribed her self, equal to the fidelity to her Husband.

*Eumenes* burying the dead, fallen in the Battle of *Sabin*, where the *Indian* War rid with *Antigonus*, amongst the slain was found the body of *Cereas* an *Indian*, who commanded those Troops which (as according to the Custom of that Country, had at sundrey times Married two Wives, both which lov'd him entirely; for, whereas there was a-one out, and is yet in some places observed, that the live Wife shall be burnt with the dead Husband; these Women were so far from declineing it, that they strove which of them should make her Bed with him in the Flames, as if they had contended for some Glorious Prize, the last Marry'd of these pleaded before the Judges that were to decide the Controverse that the former was with Child, and therefore ought to be exempted; to which the other aledg'd, it was fit

she should be before her in Honour, as the Elder Marry'd, seeing it was customary in other things; and after a long Contest between them, the Judges being inform'd by the Midwives, that the Elder Marry'd was with Child, adjudged the Younger should have her desire, which done the other departed rending her Diadem, Hair, and Garments, with many loud Laments, as if some grievous calimity had befaln her. The other overjoy'd at her Victory, in the most Magnificient attire, as if she had been going to her Wedding, was led by her Friends to the Pile whereon her Husband lay, Singing all the way, being there arriv'd, taking off all her Ornaments, she deliver'd them to her Friends and Servants, in token of remembrance, they consisting of a multitude of Rings, with variety of Precious Stones, Chains, and Stars of Gold, &c. This done she was by her Brother Placed upon the Pile, by her Husband, which Pile, after the Army had thrice compass'd, it was Fir'd, and she without so much as a groan finish'd

finish'd her life in the flame, an Instance of Invincible Love and Female Courage; and might justly, were it not somewhat Eclips'd by the name of a Self-violence, stand the glory of the Sex. *Didor. Sicul.*

*Such* Phœnixes *the World does rarely yield,*
*No Nation boasts them but the* Indian *Field.*

*Pondorus* a *Persian* Captain, being in Arms against *Jacobus* King of *Persia*, and Son to *Usan Cassanes*; his Wife a Beautiful Lady, not exceeding Fifteen years, besought him by all the Ties of love to lay down his Arms and submit; but notwithstanding he lov'd her entirely, yet would not yield to her request. Then she desir'd him, and adjur'd him by all that was Sacred, that he would kill her before he gave Battle, that it might not be said she out-liv'd him; but he regarding more his head-strong Ambition than her Tears, whom Grief made lovely, sounded the Charge, and was slain in Fight:

Fight: his Lady was likewiſe taken Priſoner, and by the King beſtowed upon one of his Captains, who intreating her to receive him as her Husband, with many proffers of kindneſs and great preſents. She wonderfully oppoſed, but perceiving he would have that by force, which by fair means he could not obtain, ſhe required time to conſider the point, and thereupon retiring, ſent him a Note, wherein was written, *That none ſhould ſay the Wife of* Pondoerus *did long ſurvive him*, and with that ſhe fell upon a Sword and died. *Fulgoſ. l.* 4.

*Since he was gone, to whom her love inclin'd,*
*She lik'd not life, and wou'd not ſtay behind.*

*Cedrenus* in his Hiſtory tells us, that *Conſtantine* the ninth, cauſed the *Roman Argyrapalis* to be brought before him, together with his Wife, a Beautious young Lady, threatning him with all the Torments imaginable, if he did not put her away, and in her ſtead take

take his Daughter; which if he did he promised to make him his Heir and raise him by other promotions in the Empire. The man at this, stood confounded within himself, not knowing what to Answer; when the Lady perceiving what danger he was like to fall into, if he refused to comply with the Emperours demand, *Ah Sir* (said she to her Husband) *I see you are much hindred in a brave way, if it only rest in your wife, that you be not great and happy; I freely deprive my self of the* [illegible] *of your Company, which is more precious to me than all the Empires of the World, rather then prejudice your Fortune, for know I love you better than my life.* And so saying, out of a tender compassion, to the preservation of him she lov'd so dear, she cut off her Hair; and enter'd into a Monastery, spending the rest of her days in Piety and Divotion. *Caus. H. C. in treat of passions.*

*Turning the Torrent of her Earthly love,*
*To a more lasting Sence of Joys above.*

*Arri*

*Arria*, the Wife of *Cecinna Pætus*, having notice that her Husband was Condemned to dye, yet liberty given him to chooſe his death, ſhe went to him, and exhorted him to Breath his laſt with Conſtancy and Courage, and after having taken a dear farewell, ſhe ſtab'd her ſelf with a Knife ſhe had hid under her Garments, and drawing it out only ſaid, e're ſhe fell dead at his Feet, *The wound I have made* Pætus *ſmarts not, but that only which thou art about to give thy ſelf. Camer. Oper. Subſic.*

Upon this Extravegant effect of paſſionate love, *Martial* made this *Epigram.*

*When* Arria *to her Huſband gave the Knife,*
*Which made the wound whereby ſhe loſt her life,*
*This wound dear* Pœtus, *grieves me not, ſaid ſhe,*
*But that which thou muſt give thy ſelf grieves me.*

In the Reign of *Veſpaſian*, the *Gaules* Rebell'd, under the leading of *Julius Sabinus*, but being reduced, their Captain was ſought for, but having hid himſelf in the Monument of his Grand-Father, to which none but two of his freed men were privy; it was given out that he had poiſoned himſelf, and the better to colour it, he cauſed his Houſe to be ſet on fire, that his Body might be ſuppoſed therein to be burnt; his Wife *Eponiva*, not knowing the contrary, made great Sorrow, inceſſantly Weeping, and refuſing either Food or to be Comforted; of which, thoſe that were private to his hiding, told their Lord, deſiring him to take pitty on their Lady who was determined to die, and in order thereto, had abſtained from all manner of Food, for the ſpace of three days, by undeceiving her, to ſave the Woman that lov'd him ſo well; which was granted, and ſhe brought to the place, where finding him alive, ſhe flew into his Arms with all the eager Joys of a tender Wife, and in that doleſome place lived with him nine years, bringing forth Children: But in the end, the

place of their Aboad was diſcover'd, and they brought to *Rome*, where this Virtious Lady ſhewing her Children to *Veſpaſian*. *Behold, O* Cæſar (ſaith ſhe) *ſuch as I have brought forth, and Nouriſhed in a Monument, that thou mighteſt have more ſupplyants for our lives.* But that Emperour baniſhing Compaſſion, commanded them both to be ſlain. The Lady joyfully dying with her Husband, with whom ſhe had been, as it were, Buryed ſo many years. *Lips. Monit.*

*Clara Cervenda* was one of the moſt Beautiful Virgins in all *Bruges*, ſhe Married one *Bernard Valdaura*, a Man Aged and wonderfully Infirm, by reaſon of the foul Diſeaſe he had contracted in his Youth, and in the end growing ſo Ulcerous and ſo Naucious, that the Chyrurgion fled the Scent of him; yet this Tender Lady for the ſpace of Twenty years continually watch'd and tended him, not imagining any thing too dear for him; and when their Money by that large Expence fail'd, ſhe ſold her Jewels and wearing Apparel, Diſrobing, and in a manner

ſtarving her ſelf to ſupport him. So
ſacred to this virtuous Lady was the
name of Husband, and even of ſuch a
one as had brought her to Ruine and
Miſery; nay, when he was rotted
away, that his ſhatter'd Body could
no longer retain his fleeting Soul, ſhe
made great Lamentation; and when
ſome inſtead of comforting of her,
told her that God had done much in
taking him away, and for that reaſon
they came to congratulate her. She turn-
ed aſide and would not hear them, but
with a mournful Voice, *wiſhed for her*
*Husband again, and that ſhe would give*
*any thing in the world could ſhe Retrieve*
*him.* Being ſought by many in Marri-
-rage, her Anſwer was, *That ſhe could*
*never meet with any whom ſhe could love*
*ſo like ſo well as her deceaſed Husband.*
Cameſar Oper Subſic.

*So truly loving was this conſtant Dame*
*That ſhe deſerves a place i'th Book of*
*Fame.*

Nor is Woman-kind only found
ſuch an admirable pattern to Man
but

but the Sex has prov'd as faithful Woman to Woman, as appears by the following Relation: *Bona* a noble Virgin living in a Nunery, contracted ſo great a Friendſhip with a Beautiful Maid, not exceeding her in years, that they appear'd to thoſe that obſerved their actions, to have but one Soul, their affections were ſo united and met ſo exactly in every thing. But ſo it happened to the unſpeakable grief of *Bona*, that Death, in proceſs of time, with his Icey hand, ſeiz'd upon her dear Companion, the partner of her thoughts, and only ſharer of her beſt affections, ſealing her Eyes in Gloomy Night, which cauſed a flood of pious grief to flow from the ſurviving Lady: In the exceſs of which, *ſhe earneſtly beg'd ſhe might not ſtay behind, but that their Bodies might poſſeſs one Grave.* Although this was a raſh wiſh, yet it was anſwered: *For ſhe, e're the other was Buried dyed, Inſomuch, that one Funeral Solemnity ſerv'd them both.* Marul. Lib. 3. C. 3.

*Thus* Love *and* Chaſtity *together dy'd,*
*Raviſh'd by Death, they in one Grave*
*abide.*

How great likewiſe hath the love of Mothers been towards their Children, which for Brevities ſay I ſhall inſtance, but in two Examples.

*Monica*, the Mother of *Auguſtine*, whilſt her Son in his Youth followed lewd Courſes, ceas'd not to Pray day and night for his Converſion; and doubtleſs her Prayers were heard, which may be gathered by the ſtrangeneſs of his being made ſenſible of the dangerous condition he was in; which occaſioned St. *Ambroſe* to comfort her in this wiſe: *It's impoſſible* (ſays he) *that a Son of ſo many Prayers and Tears can miſcarry.* Clarks. Mir.

*For love to Souls, all other love excells,*
*It muſt be Heaven where ſuch an Angel*
*dwells.*

The Women of *Carthage*, in the third *Punick* War, when they underſtood the *Senate* had agree'd to ſend the noble Youths of that City into *Sicily* as a Hoſtage, in conſideration of

of a peace with the *Romans*; ſo outragious was the ſorrow of thoſe Mothers, whoſe Sons were ſo to be ſnatc'd from them, that nothing was heard but Cryes, Sighs and ſad Laments; and when they were going to *Embarque*, they followed them in the like manner, huging them in their ſtrict Embraces, with Countenances full of Care and Sadneſs, to hinder their going, as loath to take their ſad farewell; but finding they were ſnatch'd from them by the Officers who were to ſee them ſafe delivered and thruſt on Bord, as ſoon as the Ships put off, many of thoſe woeful Mothers leap'd into the Sea after them, and were overwhelm'd by the Relentleſs Waves. *Sebel. l. 3. c. 4.*

This ſad Diſaſter occaſioned the following Lines.

*When as the two Renown'd Republiques*
*Jar'd,*
*When Mighty* Rome *and* Carthage
*long had War'd.*
*To try by dint of Sword, which Fate*
*deſign'd,*

*Miſtreſs of'h World, and Ruler of Mankind.*
*Tir'd with the tedious bloodſhed that Imbrew'd*
Europe *and* Affrica, *a Peace inſu'd.*
*But* Carthage *often breaking 'twas thought fit,*
*They ſhould with ſpeed their noble Youths commit*
*For more ſecurity to* Roman *hands,*
*As Hoſtages, but when to Foraign Lands*
*The Woful Mothers knew their Sons muſt go,*
*What Scenes of ſorrow, did great* Carthage *ſhow?*
*Nothing but Crys, but Sighs, and Groans were heard;*
*But when for their Embarquement they prepar'd*
*The Storm grew loud, each tender Mother run,*
*And in her arms, Infolds her weeping Son.*
*Bathing his Cheecks, in tears to add a Store,*
*To thoſe that trickl'd from his Eys before.*

*But*

*But finding that the hard Decree was paſt,*
*And that this farewel ſeem'd to be their laſt.*
*When from their arms their Darling-dears were forſt,*
*And they from them by ſwelling waves Divorſt.*
*Impatient to out-live ſo great a loſs,*
*Such a heart breaking, ſuch a wounding Croſs.*
*They plung'd themſelves into the rowling deep.*
*And vainly ſtrove to reach the flying Ship.*
*In which their Treaſure was but that forbid,*
*By Neptune was, and they In's waves were hid.*

And thus much for extraordinary Paſſion from which I ſhall proceed to Examples of wonderful Chaſtity, the brighteſt Jewel that Adorns the *Noble Sex.*

*As Bards of old Enobl'd for their Verſe,*
*Victorious actions did alowd rehearſe,*

*The conquest of great Nations, and the praise*
*Of those, whose Valour truly claim'd the Bays,*
*So tell we now of Triumphs greater far,*
*Than e're atchived were by th' God of War,*
*Or cou'd be boasted by that Thunderer.*
*A glorious conquest over Lawless love*
*Triumphs, that all the Chaster World approve,*
*So in their Sphere's, the Blessed Angels move,*
*Unvaln'd Chastity, Womans chief grace.*
*Next Lawful Passion we think fit to place.*

And in this kind the Female Sex excell, many of them preferring their Honour to life, or all the glittering Glories of the Universe; no prospect of Earthly happiness has been sufficient to Charm it from them, as will appear. Cel-

*Celdrana*, a Maid of *Alexandria*, being Endowed with admirable Beauty, which occasion'd a Troop of Lovers, as it were to Besiege her; each desirous of enjoying so fair a Treasure, offering what might content a large Ambition, but in vain; for such were the Chast resolves of the renowned Virgin, that the largest proffers could make no impression on her mind; but perceiving her self continually pressed by her importunate admirers, to shun their importunity, she privately withdrew, and leaving them confounded in their loves for want of the bright *Idea* they ador'd, she hid her self in a solitary Cell surrounded with a multitude of Graves, where after a tedious search being found, to the exceeding Joy of those that sought her; when asked the meaning why she chose a place so doleful, her reply was, *Thesaurum Chastitatis Servo Inter Arentes Calvarias, Unde Nula Flamma Eruumpit.*

*Amongst*

*Amongst the Dead my Chastity's secure,*
*There I preserve it in it's self most pure,*
*No sparks of lust the drowsie Graves immure.*

*Cans. H. C. part* 1. *l.* 3.

*Brasola* of *Diracchium*, an Illustrious Maid, seiz'd by a Souldier, who was about to commit violence on that Jewel that she mostly priz'd, told him that if he would spare her in that case, she in recompence would reveal to him a Secret more valuable than Gold, such a one, as would render him Victorious and Safe on all occasions, by making him Invulnerable: the Souldier believes, flattering himself, that after he had obtained this Benifit, she would be as much at his mercy as before; when leading him into a most delightful Garden, and after a tedious search, tasting a Herb, that perhaps he had never seen before, she with a chearful Voice told him it was the mighty Charm that would oppose

poſe the force of Steel, and that he might be aſſured ſhe did not flatter, bared her Beautious Neck and offered the experiment at the hazard of her life; the Souldier by this being more confirmed, reſolutely gave the blow that gave her reſt in the wiſh'd Arms of Death.

*Preſerving by that means her ſpotleſs Fame,*
*Whilſt her raſh Foe, who found himſelf to blame,*
*Confounded ſtood, with horror, griefe and ſhame.*
*Lodov. Vives. Chriſt. Femin. Iſſit.*

Nor is the Storie related of the virtuous *Euphraſia*, a Virgin of noble Extraction in *Nicephor*, *Eccleſ. Hiſt.* unlike to this.

*Where that* Heroick Maid *preferring, Death,*
*Before the loſs of Honour, loſt her Breath.*

*Lucan*

*Lucia* a lovely Virgin, who for the Excellency of her Beauty was sought by divers, but out of an Extraordinary love of Chastity, would not shew the least inclination thereto; which, notwithstanding, so Inflam'd a powerful Lord, who had great Command in the City where she lived, that after many Essays, finding she could not be won by Entreaty, he resolved to take her by Force, and in order thereto, sent divers Armed men to surprize her in her Fathers House; who coming to the Gate and finding it shut, threatned to make a general Slaughter, and set all on Fire if she were not delivered; she to prevent the danger that might befall others, knowing the cruel Nature of him that had sent for her, came forth and demanded who it was they sought, desiring to know if any thing was in her power that would satisfie their Lord. *Yes* (said they in a flouting manner) *your Eyes have Captivated him, he never can have rest till he has gained them*; at which fetching a deep Sigh, she desired to retire, saying, *she would satisfie him in that particular*; which

which being granted, she went to her Chamber, and seeing her self in a straite, that she either must use some extraordinary way, or her unspotted Chastity would be Sacrificed to the Lust of a Man she hated, thus addressing her self to her Glass; she began to utter her sorrow: *Ah! my Eyes* (said she) *are you then guilty, I know the reservedness and simplicity of your Glances, nor have I in that kind any Remorse of Conscience; but howsoever be you, appear to me not Innocent enough, since you have kindled fire in the heart of a Man, whose hatred I ever esteemed more than his love; Quench, Quench, then with your Blood the flame you have raised;* whereupon with a hand plously cruel, she forced her Eye-balls from their bleeding Orbs, and sent them to those who waited for her, to bear them as a cruel present to their Master; upon notice of which, astonished and confounded within himself, he fled to a Monastery, and there spent the remainder of his days. *Rad in Viridoria Caus. H. C. part 1.*

*Thus*

*Thus she deform'd her self to Gloom confin'd,*
*To save the lovely Beauty of the Mind.*

*Acciolin* of *Padua*, in the year 1253, surprizing the City of *Bassian*; in which City *Blanch Ruba* Fighting for the defence of her People, her Husband being before slain, she was taken Disarm'd, and violently drag'd before the Conquerer; who Eyeing her admirable Perfections, with Presents, Entreaties and Threats, for a time endeavour'd to allure her to Lascivious Embraces; but the noble *Matron* being rather resolv'd to die, than to yield up her honour to the Murtherer of her Lord, found means whilst those were careless, who had her in charge, to cast her self headlong out of the Gallery wherein she was; by which fall, although she greatly Bruis'd her self, yet by the Care of the Physitians and Chyrurgeons she recover'd, and then was caus'd to be bound Naked in a posture, that the Lustful *Acciolin* not regarding her Cries and Entreaties,

forc'd

orc'd her helpleſs Chaſtity. She eſiring not to out-live the loſs of her onour, though her Friends comforted er in the beſt manner; ſaying, *ſhe as Guiltleſs, ſeeing it was done by Vio-nce, contrary to her Conſent.* When he better to Accompliſh her deſign, s well as ſhe could, diſſembled her orrow, appearing by degrees to dry p the Extraordinary flood of Grief hat flow'd from her Beautious Eyes: he deſir'd them one day to goe with er to the Monument of her Husband the often Viſitation of which is ordi-ary in many Countreys) being come hither, ſhe Entreated them to lift up he ſtone, that ſhe might ſee how Death and his ſhort continuance there ad alter'd him; which ſtone of a vaſt eight, being rais'd on one ſide and rop'd up, ſhe under pretence of ſeri-uſly viewing thoſe Reliques of ortality, Leaped into the Tomb here her dead Husband lay, pulling way at the ſame time the ſtay, which uſer'd the ſtone to fall with ſuch orce, that her Head being mortally rus'd, ſhe ſoon died and was buried ith her Lord. *Lon. Thatre.* The

*The latter loss, beyond the First imploy'd,*
*Her sadded Soul, though Fate before had Try'd,*
*In her dear Lord's mishap, a Death to give,*
*But Chastity once gone, she scorn'd to live.*

*Novellus Caroncem.* Lord of *Paria*, falling in Love with a beautiful Virgin, a Citizens Daughter of *Vincentia*; and her Chastity not yeilding by fair entreaties to his lacivious designs, he caused her to be taken out of her Fathers house, and forcibly Ravished her, after which he not having found the Pleasure he expected, by reason of her unwillingness, he Barbarously added a greater Cruelty, by cutting her in pieces, and sending her Mangled Limbs to her Parents: Who astonished at so great a wickedness, made their adress to the Senate of *Venice*, in whom the horrour of the Fact, mov'd at once such detestation and Compassion, that warring on

n the murthering Raviſher, they ook him, and his two Sons, whom hey delivered into the hands of the xecutioner. *Beard Theatre.*

*So loud to Heaven for Vengance was the cry,*
*Of Virgin blood, and Injur'd Chaſtity.*

*Osbright*, Deputy or Sub-governour a King of the *West Saxons*, going is Progreſs, happen'd in the abſence f one *Beorn*, a noble *Saxon*, to call his houſe, whereas became a perſon ſuch eſteem with the King; he as ſplendidly entertain'd, but all e delicates were nothing pleaſing, conſideration of the beautiful Lady, ith whom he found (dinner ended) oppertunity (under pretence of mmunicating ſome Secrets, he had charge to her Lord,) to retire to a private place, out of the hear- g of the Servants, where he re- al'd his wicked purpoſe, uſing many treaties, to obligt her to a com- acency, but finding ſhe had rather die

die than violate her Chaſtity, he threw her by force on a Couch and Raviſh'd her, after which, leaving her overwhelm'd in Tears, he with his retinue haſted thence. The afflicted Lady concealing as much as in her lay the ſhame that was done her, till her Lord came home, fell at his Feet with great Cries, declaring the Miſchief that had befallen her, ſaying, *ſhe was altogether unworthy to name him her Huſband, ſince ſhe had been ſo ſhameleſsly abuſed, intreating him by all the former Ties of Love to revenge himſelf and her*; which he not long after too ſadly effected, by being inſtrumental in bringing in the *Danes*, who made miſerable Havock of the Kingdom, ſlaying the Raviſher and moſt of the Forces he lead. *Speeds Chron.*

Wonderful were the Examples of the Chaſt Ladies in the *Abby* of *Glaſſenbury*, who by the Advice and Example of their *Abbeſs*, leaſt their Incomparable Beauties ſhould be the occaſion of looſing their honours, cut off their Lips and Noſes, at the time when the *Danes* made progreſs through the

the Land with Fire and Sword, and by that means saving their Chastity, lost their Lives; for the Barbarous Enemy finding it was done to cross their purpose, cruelly put them to the Sword; doubtless not unhappy for them, who found thereby a speedy way to the reward of their Piety. *Speeds. Cron.*

*Stand back* Diana, *in whom Fables tell,*
*The Sacred love of* Chastity *did dwell,*
*Yet cruel still they Paint thee, for thine Eyes*
*They say, were pleas'd with Humain Sacrifice;*
*Give place to these, whose Virtues shine more bright,*
*Than all the flames that on thy* Alters *blaz'd,*
*Whose* Chaster Souls *above the Stars took flight,*
*And for Deliverance their great Maker prais'd.*

In Piety and Love of sacred things, this Sex is no ways wanting, as not to

to mention the Examples of those
Holy Writ, many Histories havi
the lively Monuments of unwear
Divotion, can furnish us: nor ha
they refus'd in most Ages, to lay do
their lives with chearfulness for t
sake of their Redeemer, Triumphi
with a Holy Joy in the Circling flam
bearing with a constancy and patien
almost Inexpressible, all the Torme
Witty Horror could invent; nay so
have griev'd to be depriv'd of such
Glory, and long'd with eager Zeal
pass through Tribulation, to the pla
where Crowns and Diadems a
lay'd up for the perseverer, in faithfu
ness till Death.

*Eulalia*, a noble Virgin of *Portug*
dispising all the proffer'd Glories th
consist in Transcient things, spent h
time and care in heaping up a Treasu
for her Soul; Sobriety and Model
were her Attendants, and Discreti
Crown'd her Actions; a Zeal and Fe
vent Love to her Redeemer made h
fearless of danger, knowing his su
port is all-sufficient; and so continu
she, increasing in Grace and Virtu
wh

when Hell stir'd up it's wicked Engins to oppose the flourishing Gospel, when the Heathens harras'd the Church, than was it she appeared most constant and devout, resolving to suffer any affliction for him that had redeemed her with his precious Blood; and when the Christians were commanded to offer Sacrifice to Devils, this Couragious Virgin by her Prayers and Exhortations, encouraged them to be steadfast in the Faith, and not to give the Tempter ground, Praying dayly in the presence of the Heathen; which her Parents, who loved her entirely, perceiving and fearing she might fall under the punishment of the Rigorous decree, sent her to their Countrey House, distant from the City, and watched her there, least she should escape; but she desirous to possess a Crown of life, brooked not that Solitude, but found means to leave it; and being sometime after presented to the *Roman* Prefect, a man that Thirsted after Christian Blood, she boldly own'd her Faith, aledging she was ready to lay down her life for his sake,

from

from whom she had receiv'd i
which resolute perfistance in that rig
teous cau[illegible] made him rage to th
Excess, that without regard to h
Birth, Years or Tender Beauty,
commanded the Executioner to dis
cate her Joynts, and then with Wi
Beasts Claws tore off her Flesh, whi
she regardless of her pain, was praisi
God for counting her worthy, e
After this she was tortur'd with t
Iron Grate, and had her Virgin Brea
Seer'd with flaming Torches, wh
fir'd her Hair that had till that ti
covered her Modesty; when findi
her labouring Soul upon the Wi
she Breath'd it forth in praise to h
Maker. *Acts* and *Mon.*

*Go* Pious *Maid, may your Exam*
*be,*
*Prais'd and admir'd to all posterity*
*The* Palm *is hers, nor can she mi*
*Crown,*
*Who for the sake of* Christ *her life*
*down;*

*No Mixture, Crown of Pearl, of Gold and Cares,*
*Such as below an Earthly Monarch wares,*
*But a bright* Diadem *of Beaming Stars.*

*Agnes*, an Honourable young Virgin, being accus'd of professing the *Christian Religion*, and not denying it, when Interogated by the Judge, he threatned her with most Exquisit Torments, unless she would Worship the Gods of the Heathens; but Arm'd with a *Christian Faith*, she told him, *she fear'd no Tortures, as being willing to suffer all manner of Torments, even Death it self, for the sake of him that was able to raise her at the last day:* Well said the Judge, though you value not the Pain, yet I doubt not, but you have a great esteem for your Virginity and Chastity, and it is my intent to thrust you into the Stews, if you refuse to Sacrifice to our Gods; notwithstanding, she persisted to Inveigh against their pretended Deities, using

many Arguments to convince the Heathen of his Error, which made several wicked Fellows urge him to put the Beautiful Virgin into their possession, that they might use her at their discretion, which occasioned her to tell them, *that Christ was not forgetful of those that are his, neither would he leave her destitute of his help and assistance, but would be always ready to protect and defend Modest and Chast Virgins*; and thereupon turning to the Judge, she told him, *He might freely bath his Sword in her Blood, but should not defile her Body*. She had no sooner utter'd these words, but shameless as he was, he commanded she should be bound stark Naked to a Post at a Corner of a street; whereat the greatest part of the People being sorry and asham'd, to behold an Innocent Virgin in the tender Bloom of her Age exposed to such Ignominy: Some turn'd away their Heads, and others hid their Faces as they pass'd by; but one impudent Fellow Scoffing at the helpless Maid and Gazing on her Nakedness in derision, was blasted with a flash

flash of Lightning, and thereby lost his sight; upon which signal Judgment she Sung praise to God for remembring her in her distress: of which the Judge having notice, ordered the Executioner to dispatch her; who coming towards her with his drawn Sword, she was nothing daunted, but on the contrary greatly rejoyc'd, saying, *O this is he that I love and fain would meet, and not longer to protract my desire, I will willingly receive his Sword in my Bosome. O Eternal God, vouchsafe to open the Gates of Heaven to a Soul that seeketh thee,* and then Kneeling down as well as her confinement would permit, she had her Head stricken off; her Soul through that wide Wound finding a passage to Eternal Rest. *Celebrate her praises, O ye Virtuous amongst the Nations, and let not such Christian Examples enter into the Gloomy Region of Oblivion.* Nor less deserves the Memory of the Virtuous *Eugena*, Daughter to *Philippus*, President of *Alexandria*, who died under the Heathen Persecution, for the Sacred Profession, by most

Exquisit Torments, but with a Courage out-facing the Terror of Death. *Acts* and *Mon*, *&c.* A hundred more than these I could name, but having promis'd Brevity, I shall goe on to other Embellishments of the Sex.

*And since Fame's Ensigne's thus far born, unfurl'd*
*Those Virtues, tell that must oblige the World,*
*Your worthy Names shall next in order stand,*
*Who from Oblivion with a Giving hand,*
*Brought Charity the Glory of the Land.*

In this case I shall Instance but two Examples of Female *Liberality*, which stand as Monuments of that Sexes Generosity.

The most virtuous Lady, the Lady *Mary Ramsey*, once Wife to Sr. *Thomas Ramsey*, joyning with him after his Death, Assured in Land 243 pound *p. Annum* to *Christs-Hospital* (that object of Charity and seminary of good Educa-

Education, to the uſes following, *viz.* To the Schoolmaſter of *Hempſtead* Annually twenty pounds, to the Maſter and Uſher of *Chriſts-Church* Annually twenty pounds, to ten poor Widdows, beſides Apparel and Houſes Annually twenty pounds, to two Poor, *viz.* a Man a Woman during life, to each fifty-three Shillings and four Pence, to two Fellows in *Peter Houſe* in *Cambridg*, and four Scholers yearly forty pounds, to St. *Bartholomews Hoſpital* ten pounds, to St. *Peters*, the Poor in *London*, St. *Andrews Underſhaft*, St. *Mary Wolnoth* ten pounds, to *Newgate*, *Ludghte*, the *Compters*, ten pounds, to *Chriſts Hoſpital*, after the Expiration of certain Leaſes there will come p. Annum, one hundred and twenty pounds, to ſix Scholars in *Oxford* twenty pounds, to ſix Scholars in *Cambridge* twenty pounds, to ten Maimed Soldiers twenty pounds, for two Sermons two pounds, to the Poor of *Chriſt-Church* Pariſh fifty Shillings, to the Poor of the Company of *Drapers* yearly ten pounds, ten Poor Womens Gouns, ten Poor Soldiers Coats,

Shoos and Caps. All these to continue Annually. *Willets Synopſ. Papiſ. P.* 1229.

Mrs. *Alice Owen* founded an Hoſpital and Free-School at *Iſlington*, gave to the *Univerſity* Library at *Oxford* two hundred pounds, Founded one Fellow-Ship and Scholar-Ship in *Emanuel Colledg*, to *Chriſts Hoſpital* ſixty pounds, to give twelve Pence Weekly to the Poor of *Iſlington* ſixty pounds, thirteen Shillings and four Pence ſhe gave to Beautifie the *Cloiſters in Chriſts Hoſpital*, to a School-houſe at *Edmonton* twenty pounds, to the Pariſh of *Condover* in *Shrop-ſhire* fifty pounds to buy a great Bell, the Building of Alms-houſes for ten poor Women, and the purchaſing the Lands lay'd to it, coſt her one thouſand four hundred and fifteen pounds, and the Building the Schools there three hundred ſixty one pounds; ſhe gave likewiſe certain Annual Sums of Moneys to Preachers not Benificed, and to the Priſons in her life time, by her laſt Will twenty pounds yearly to *Iſlington* School, to Preachers thirty five pounds, to the Pariſh

Pariſh of *Baſiſhaw* twenty pounds, to the Priſons eight pound, to the Company of *Brewers* in Linnen, Plate and Money one hundred pounds, the Sum Total of the Money, not reconing the Annuity of twenty two pounds, Amounts to about two thouſand three hundred and twenty pounds; a Charity Extraordinary in a private Gentlewoman; yet this ſhe did out of Chriſtian Zeal, to promote Learning and relieve the Poor, though at her Death ſhe had twenty two Children, and Childrens Children, for all which ſhe plentifully provided. *Willet's Synopſ. Papiſme P.* 1240.

*Theſe great Examples who'd but imitate,*
*Treaſures lay'd up in Heaven's a vaſt Eſtate;*
*A Mine that no profuſeneſs can Exhauſt,*
*And will repay ten thouſand times the coſt.*

Nor does Humility ſhine leſs bright even to a wonder in the *Softer Sex.*

*Humility the Baſis, on which reſt*
*Thoſe Blooming actions that muſt make us bleſt;*
*Great pattern of true worth, which do's ſubdue*
*The ſterneſt Foe, and make his love renew.*

In this caſe we find Famous Inſtances in Holy Writ; as *Sarah*, *Rachel*, *Leah*, *Ruth* and many more, who thereby not only had immediate Bleſſings conſer'd upon them, but render'd themſelves worthy Examples to all Poſterity. How many Virtuous Ladies might I number in Hiſtories of divers Nations, would the intended Brevity admit a further Enrolement of their Names, who have wholly addicted themſelves to Humility, the true ground of Generoſity and Nobleneſs, even ſuch, as in an Ocean of Worldly Proſperity have rather conſidered they were Duſt, and that Earthly

Earthly Riches, and the Fond Aplauſe of flattring Paraſites, notwithſtanding their enforc'd Eloquence could render them no other, as for Inſtance,

*Elizabeth*, Daughter to a King of *Hungary*, and Wife to *Lewis* the *Lantgrave* of *Tharengia*, amidſt the Royalties wherewith her Court abounded, was ſo wonderfully affected with the Sence of Humility, that often remaining at home with her Maids. ſhe put on her meaneſt Apparel, ſaying, *ſhe would never uſe any other Ornaments, when it ſhould come to paſs that the good and merciful Lord ſhould put her into a condition wherein ſhe might more freely diſpoſe of her ſelf.* When ſhe went to her Divotion in publick, not regarding her Greatneſs, ſhe would rather chooſe to Kneel amongſt the Poor Women than the Ladies of the Court, as imagining it moſt acceptable to her Maker. After the Death of her Husband whom ſhe lov'd, ſhe retir'd from places populous, with few attendants, and in the end went on Pilgramage, giving to the Poor what came to her

hands, and Built for their Relief an Hoſpital, wherein ſhe Miniſtred to the Sick, and took extraordinary care they ſhould want for nothing; being ſent for to Return to her Fathers Court, ſhe made ſuch Excuſes, and uſed ſo many Entreaties, that ſhe kept her ſtation, prefering Humility before the Enjoyments of a Kingdom.

*Farewell thou great in mind, who doſt out-vie*
*In this thy State, of true Humility,*
*Thoſe that Ambition toſſes to the Skie.*
*So ſafe upon the Beach, the Gentle Swain*
*Beholds the trouble of the ſwelling Main,*
*And by contentment do's thoſe dangers ſhun,*
*Into whoſe Arms the greedy Saylers run.*

Nor is Patience, though ſome detracters have aledg'd the contrary, leſs admirable in Woman-kind: what wonderful Tryals has the Sex undergone,

gone, even to admiration, not only in the loſs of Subſtance and a reduction to Poverty, loſs of deareſt Relations, and the like (but with an admirable conſtancy and ſtrmneſs of Mind) the moſt unjuſt and undeſerv'd Puniſhments not mov'd nor diſorder'd by the almoſt Unconquerable effects of Fear and Anger.

*But ſtood their Ground againſt the ſtorms of Fate,*
*Nothing their brave Reſolves con'd diſſipate,*
*Gaining a ſecond place to his great worth,*
*Whom* Uz *to admiration did bring forth.*

Nor is it amiſs to mention one ſingular Example, by which the Reader may gueſs at the reſt. In the Reign of *Charles* the Ninth *French* King, divers Licentius Villains getting together to ſhead Innocent Blood, Plunder Houſes, and commit many other outrages, amongſt the reſt, one whoſe Name was *Dure*, a very proper Name for

for such an Inexorable Ruffain, Entering with many Curses and Imprecation, the House of one *Agnes* a virtuous Widdow, and casting a Cord about her Neck, drag'd her about till she was almost strangled (she not in the least complaining) and then letting her come a little to her self, demanded where her Money was; to which with a compos'd Countenance she reply'd, *she had no more than a* French *Penny*, which made him Rage exceedingly, and again repeat his cruelty in draging her about; but perceiving she was unconcern'd at this, he put hot Eggs under her Armpits till they were Scorch'd and Blister'd extreamly; yet she not so much as complain'd, but was more concern'd at the Impious Blasphemies he utter'd than at her own pain. After that finding her Arm'd with Patience to a Miracle, he threatned to throw her from the highest Steeple in the Town; yet fearless of that Danger, the Reply'd, *If you throw my Body never so low, you cannot hinder my Soul from ascending into Heaven.* The Wretch by this wonderful Constancy

ſtancy of Mind not yet being overcome, ſtop'd Lime and Urine into her Mouth, which ſhe indur'd as the reſt; when finding he could no ways prevail he left her. *Clarks Mart.*

To this may be Added, the Gallantry and unſhaken Steadfaſtneſs, wherewith ſome Women have receiv'd Death, and for Inſtance, two of our own Nation were moſt Admirable.

Queen *Ann*, one of the Wives of *Henry* the Eight, and Mother to the Renown'd Queen *Elizabeth*, upon the ſuppos'd falſe Accuſations of ſome Envious Perſons, who look'd upon her Greatneſs with Eyes Aſcance, being ſentenc'd to Death, as ſhe was lead to be Beheaded in the Tower, eſpying one of the Kings Privy Chamber, ſhe call'd him to her; *and Commend me* (ſaid ſhe) *to the King, and tell him, He is conſtant in his courſe of Advancing me, for from a private Gentlewoman he made me a Marchioneſs, from a Marchioneſs a Queen, and now that he hath left no higher degree of Worldly Honour for me, he hath made me a Martyr.* Bak. Chron. P. 408. Leſs

Less admirable was not the Courage and Patience of the Learn'd, Wise and Pious *Jane Gray*, a Lady of Royal Extraction; who for the guilty greatness of others, who against her Will advanc'd her to the Seat that was not her right, was in the Reign of Queen *Mary*, together with her Husband the Lord *Guildford* Condemned to die, during the respite. Doctor *Feckham* was sent to tell her she must prepare her self to die the next day; which Message so little displeased her, that she seem'd rather to rejoyce at it. The Doctor being earnest with her to Embrace the old Religion and leave the new. She Answer'd, *She had no time to think of any thing, but preparing her self for God by Prayer.* The Doctor supposing she had spoken this, that she might have some longer time of life, obtain'd of the Queen a further respite of three days, and gave her to understand as much. Whereat she with a Smilling Countenance reply'd, *You are much deceiv'd, if you think I had any desire of longer life: I assure you, since the time you went from me, my life*

*life has been ſo tedious to me, that I long for nothing ſo much as Death; and ſince it is the Queens pleaſure, I moſt willingly undergo it.* Bak. Chron. P. 458. Nor was the Countenances of theſe Ladies alter'd on the Scaffold, till Death had turn'd their Lovely Faces to a deadly Paleneſs. Neither was the latter at all diſcompos'd, when ſhe ſaw her Husband, whom ſhe Entirely lov'd, brought into her apartment Headleſs, as having the ſame Morning been Executed a little before. *Holingſheads Chron*, &c.

*Such is the ſtrength of Mind ſome Women bear,*
*That Death's Pale Terror can't infuſe a Fear.*

To theſe we might joyn the Beautious *African* Queen, though in a different Method. The Relation thus,

*Sophoniſba* Queen of *Numidia*, & Wife to King *Syphax*, upon the overthrow of her Husband, by *Scipio* the *Roman* Conſul, yielded her ſelf up to *Maſſiniſſa* an *African* Prince and Confederate

rate of the *Romans*, Entreating him that she might not be put into the power of the *Roman* Senate; he promis'd to be her Protecter, and in consideration of her amazing Beauty, Marri'd her, having been contracted to her before her Marriage with *Syphax*; but it coming to the Ears of *Scipio*, he let him understand that the *Romans* had a Title to her Head, and that she was a mischievous Enemy to the People of *Rome*, and therefore requir'd him not to commit a great offence upon little reason. The King confounded within himself at this news, Blush'd and Wept for a time; but in fine, promis'd to be Govern'd by *Scipio*, he went to his Royal Pavillion, where having given his sorrow vent, he call'd a trusty Servant, and by his hand sent a Cup of Poison to his Beloved *Sophoniſba*, with these Expressions, *viz. That gladly he would have had her to live with him as his Wife, but since they who had power to hinder him of his desire, would not yield thereto, he had sent her a Cup that should prevent her falling into their hands alive,*

*willing*

*willing her to remember her Birth and high Eſtate, which would direct her to take Orders for her ſelf.* At the Receipt of the Meſſage and Potion of Death, the Couragious Queen nothing daunted, reply'd, *That if her Huſband had no better Preſent for his new Wife, ſhe muſt accept of this*, Adding, *ſhe might have died more honourable if ſhe had not Wedded ſo late before her Funeral*, and thereupon drunk off the deadly Potion that bereav'd her of her life. *Reighs Hiſt. World.*

*Great thoughts long ſtrugl'd in her Royal Breaſt,*
*Till fear of Bondage, fear of Death ſurpreſt,*
*And that her Birth and Nobleneſs might be*
*An argument, ſhe ſcorn'd Captivitie,*
*That ſhe could die, ſhe let the* Romans *ſee.*

And to ſay ſomewhat further, much to the ſame purpoſe, a Chriſtian Matron falling in Travel in Priſon, where ſhe was confin'd by the Perſecutors, upon

upon the Account of her Religion, Expres'd some sence of Sorrow; which being over-hear'd by her Enemies, they demanded if in that case she was so sensible, what would she be when she came to the flames? *Ah!* (said she) *I suffer this as a miserable woman, under those sorrows that are lay'd upon me for my sins; but then I shall suffer as a Christian for the sake of Christ.* Camer. Oper. Subsiliv. *&c.*

*So different is the cause of Pain often found,*
*That what some think the most, the least do's wound.*

Nor is the Wonderous, though becoming and seemly Modesty, wherewith some are possess'd, a less Adornment than what has been premis'd.

*A Virtuous Modesty do's Beauty grace,*
*And make the Charms more lovely in each Face;*
*It makes the Roses with the Lillies joyn,*
*The sweet Carnation with the Gessamine:*

*Na*

*Nay further yet, it do's a Factor prove,*
*To barter hearts and trade in chaſteſt love:*
*Nothing more winns, there's nothing ſooner can*
*Than Female Modeſty, allure Fond Man.*

And this Sex exceeds not only in Action, but in Speech and Geſture: ome having choſen rather to under-oe ſevere Puniſhments, than to do, r be Concious of any Immodeſt Acti-n.

*Martia* Daughter of *Varo*, one of he braveſt Female Wits of her time eing skill'd in divers Arts, but more urious in that Excellent one of Limn-g to the life; yet no entreaty or re-ard could prevail with her to por-ay or paint the Counterfait of a Man Woman Naked, leaſt thereby ſhe ould offend againſt the Rules of Mo-eſty; ſo concious was ſhe, though a thing moſt Innocent in its ſelf, aſt it ſhould meet with a wrong con-ruction, or ſhe therein give a bad Ex-

Example to others. *Caus. Treat* *Passion.*

Nor only in Life, but as we m say, in Death it self has this Ru been observ'd, as appears by the M ther of *Alexander* the great, nam *Olimpias:* For *Cassander* having co manded her to be slain, as soon as t Executioner sent to dispatch her h inform'd her of his Message, she to especial care so to wrap up her self her Robes, that when she should fa no part of her Body should be disc ver'd, but what might beseem a M dest Matron. And in the like mann died the Wife of *Pantheus*, wh doom'd to Death by *Ptolomeus* King *Ægypt. Fulgos. l.* 4.

*Mandeslo* in his Travels tells us a Young Gentlewoman in *Japan*, w by accident breaking Wind as she a tended at the Table, was posses with such a sence of Shame, that i mediately hiding her Face, she depa ed, and so far resented that Indecen she as altogether undesirous to survi it, in a Rage bit off one of her Nipl which inflaming her Breast, stru

h

er to the heart with a mortal Pain, nd ſo ended ſhe her days. *Mandelo's Travels, L.* 2. *P.* 190.

And yet ſtranger are the effects of Modeſty, as it appears in the ſtory of he *Mileſian* Virgins, who out of ſome d humour, were many of them poſeſs'd with a deſire of laying violent ands on themſeves by ſtrangling; nd although they were narrowly atch'd by their Friends, yet ſome f them found opportunity to effect ; which made their Parents attriute it to the Divine diſpleaſure, and ere at a loſs which way to appeaſe he offended Deitie: When one of he *Sages* propoſed a Remedy, which t firſt was ſuppos'd Indeficient, but rov'd an Expedient to prevent that iſorder; which was, *That every Maid who ſo Violated her life, ſhould a ſpectakle of Deriſion, be carry'd Naed through the Principal City*; which eing confirm'd by a Decree, the ar of the ſhame after Death wrought effectually, that for the future they eſiſted from that unadvis'd and unmely Expulſion of Life, Modeſty in that

that case having a greater sway with them than the fear of Death. *Cauſ. H. C. Tom.* 1. *L.* 2.

*Alnilda*, the Beautiful Daughter of *Suiardus* a King of the *Goths*, was poſſeſs'd with ſuch Baſhfulneſs, that for the moſt part ſhe Veild her Face as not being willing to expoſe her Modeſt Bluſhes, which commonly ſtulſh'd in her fair Cheeks, at the ſight of Man. *Olaus. Mag. L.* 5. *C.* 18.

*So much the ſence of Modeſty has wrought,*
*That it has Wonders to Perfection brought;*
*A ſpark it is of Native Innocence,*
*Dwelt with our Parents e're they gave offence,*
*E're ſhameleſs ſin in* Eden *did commence.*

For Temperance this Sex has been wonderfully Eſteem'd in all Nations as the Enemy of Luxury, which is one main reaſon why they are generally more Healthful than Men; and exceed them in the Prologation of their lives, affect-

affecting in all things a Modest Neatness and Decency, Order and Comliness being their proper Attribute.

*Nature in this Expresses them refin'd,*
*In choicest Molds she casts fair Woman-kind.*

As for the powerful effects of their Charming Beauty, they are so Universally known, especially to Lovers, that in vain it would be to Endeavour a fuller satisfaction; than each *Idea* of those Angelick Creatures forms in the Fancy of him by whom she is admir'd; but seeing Fame has been Lavish in spreading o're the Universe, the Amazing perfections of her, whose Rape *Troy* Mourn'd in Tears of Blood, and in whose hard recovery the Flower of *Greece* was lost. Nor less is my intent to tell of *Ægypts* far fam'd Queen, whose matchless Beauty Captivated him, to whom great *Rome* and all the World bended low.

The first of the above nam'd Beauties was Daughter to *Ledea*, snatch'd from her Mothers Arms almost in her

her Infancy, by the War-like *Theſeus*, then the Glory of the *Grecian* Provinces, but afterward reſtor'd a ſpotleſs Virgin, and Marri'd to the renown'd *Menelaus*, King of *Sparta*, who leaving after the firſt delights, ſo great a Treaſure under ſlender Gaurds, she was ſurpriz'd by *Paris* Son of *Priam*, and in an unhappy hour convey'd to *Troy*, a Famous City in the Leſſer *Aſia*, but for that Rape raz'd by the enrag'd *Grecians*.

This Lady was of Complection fair, her Skin ſoft as the down of Swans, Enrich'd with charming whitneſs, the Round of her Face, inclining to a perfect Oval, her Eyes black, and not the largeſt ſize, poſſeſs'd all that could be deſir'd in Lovelineſs, quick they were with Mildneſs, and ſo full of Love, that with a ſingle Glance they darted into the coldeſt breaſt all the flame that ſparkled in themſelves. Her Mouth no way inferiour to her Eyes, was ſmall and ſhut with Lips that bore the pure Virmillion; in it's natural frame it preſented an Object not to be paralel'd for Beauty, and when it open'd either

either in ſpeech or ſeemly laughter, it not only expoſed rows of Ivory, outvieing Orient Pearls, but afforded thoſands of new Charms, her Hair like curling Amber dangled on her Snowy Shoulders, her Hands and Arms were long and ſmal, white as poliſh'd Ivory, or the curious Alablaſter, yet more taking by the Azar ſtreams that wantonly Meandr'd through their tempting ſoftneſs, in her fair Cheeks, Roſes and Lillies ſtrove for Maſtery, and in fine, Fame will have her ſuch a lovely Frame, ſo perfect in each part, that 'tis no wonder if Love, to which no Law at all times can ſet bounds, conquering the reaſon of the *Trojan* Prince, made him at any hazzard covet ſuch a Treaſure.

*A Treaſure, had it been a lawful Prize,*
*Which might have made his Towring fancy riſe,*
*Above the Soar of other Earthly Joys.*

As for the Beautious *Cleopatra*, ſhe was Daughter of *Ptolomeus Auletes*,

King of *Ægypt*, and after the death of her Father, and Brother *Ptolomeus*, *Cajus Julius Cæsar*, for the Love he bore her, made her Queen of *Ægypt*; her Magnificence and Excellent Beauty, being thus described by *T. May*, in his Second Book of Continuation, Anexed to *Lucan*'s *Pharsalia*, where relating the entertainment she made to *Cæsar*, he thus begins.

*Great* Cleopatra, *Mistress of the State,*
*To give the Conquering Author of her Fate,*
*High Entertainment, to his Eye displays.*
*Th'Ægyptian Wealth, in such Luxurious ways,*
*As might Excuse even* Rome *and make the Riot*
*Of her degenerate Senate seem the Diet.*
*Which th' Antient* Curii *and* Camillus *us'd,*
*Not what her* Asian *Victories Infus'd.*

*The*

*The Gorgeous Pallace with ſuch Luſter ſhown*
*As wealthy Kingdoms near their ruin grown.*
*Us'd to expreſs, which ſhew the preſent crimes,*
*And ſpeak the Fortune of precedent times.*
*But* Cæſars *Eyes in all that wealthy ſtore,*
*Which he ſo lately had beheld before*
*No pleaſure find, nor with delight vicwes he*
*The Golden Roofs, nor precious Imag'rie.*
*Rich* Eben *Pillars, Boards of* Citron-*Wood,*
*Which on their carved* Ivory *Treſſels ſtood.*
*Nor curious Hangings do his Eyes admire,*
*For* Cleopatra's *Beauty and Attire,*
*Did quite Eclipſe thoſe Objects, and out ſhone,*
*All other ſplendors, on her looks alone*

*His Eyes are fix'd, which though be-*
*held before,*
*The more he views, do Raviſh him the*
*more.*
*All other Objects looſe at ſecond ſight.*
*But Womans Beauty breeds the more*
*delight*
*The oftner ſeen; he views that Snowy*
*neck,*
*Thoſe Golden treſſels, which no Gems*
*can deck.*
*The Wealth ſhe wore about her ſeem'd*
*to hide,*
*Not to adorn her native Beauties*
*Pride.*
*Though their bright Pearls from the*
Erithrnean *Shores,*
*From all th'* Aſſirian *Lakes, the*
*wealthy Stores*
*Of* Silver, *Ganges, and* Hydaſpes
*ſhone,*
*From* Ægypt's *Eaſtern Iſles, the Gold*
*green ſtone,*
*And chearful Emralds gather'd from*
*the Green*
Arabian *Rocks, were in full ſplendor*
*ſeen.*

*Pale*

*Pale* Onyx, Jaſper, *of a Various die,*
*And Diemonds darken'd by her brighter Eye.*
*The* Saphires *blew, by her more* Azure *Veins,*
*Hung not to boaſt, but to confeſs their ſtains.*
*And bluſhing Rubies ſeem'd to looſe their Dye,*
*When her more Rubie Lips were moveing by.*
*It ſeem'd (ſo well became her what ſhe wore)*
*She had not rob'd at all the Creatures Store.*
*But had been Natur's ſelf there to have ſhow'd,*
*What ſhe on Creaturs cou'd or had beſtow'd.*

But not to proceed further, in a perfection that is ſo Perſpicuous; I ſhall paſs from it, to relate that internal Beauty, which more compleats the adornment of the Mind, and centering in the Soul, delates it ſelf not

only to the praise of the possessor, but the benefit of others; and in the first place, insist upon the admirable perfections Women have attain'd to in Learning.

*Tabiola* a *Roman* Matron, wonderfully desirous to Improve herself in the Knowledge of Sacred things, addicted her self to Learning; and so profited therein, as to gain that esteem amongst the Learn'd which caus'd St. *Jerome* to dedicate a Book to her Intituled *De Vitæ Sacerdotali Mercela Romana*, and was mentioned in divers of his *Epistles*.

*Constantia*, the Wife of *Alexander Sforza*, had improv'd her self in Learning by her Indefatigable Industry, that upon the suddain, and without any Premeditation she was capable sufficiently to discourse upon any subject, either *Theological* or *Philosophical* and was moreover singularly read in the works of St. *Jerome*, *Ambrose*, *Gregory*, *Lactantius* and *Cicero*. In Poetrie she was admirable, and so fluent that with her Extempory Conceits she attracted the Ears of the Learned, and this

this Facility of hers is reported to be Innate, as proceeding freely without force or affection. *Heywood of W.* Nor has the Ingenious Sex been less seen in Phylosophy.

*In deep Phylosophy were women Verst,*
*Through those dark secrets womans Wit has pierc't.*

As will appear in the Example of *Zenobia* Queen of the *Palmirians*, who after the death of *Onedatus* Govern'd that Kingdom of *Syria*. Her the *Romans* took Captive and brought to *Rome*, but there for her admirable skill in, and knowledge of that Divine Science, she was not only Pardon'd, but alow'd a Pallace upon the Banks of the River *Tiber*, and was there Respected with the same Regard as the *Sophies* of *Persia* were wont. Being at any time Invited to hear Publique Orations, she would never appear, but Arm'd with her Shining Helmet on her Head, a purple Mantle flowing on her Shoulders, Button'd with pretious Gems. But above all, she was won-

derfully skill'd in the *Greek* and *Arabian* Tongues; and in the like Learning she instructed *Hermolaus* and *Timolaus* her Sons, and is mention'd by *Volaterran* as a most accomplish'd Woman.

*One in whose Wise, in whose Heroick Breast,*
*Greatness and Learning did together rest.*

In Oratory women have been found skilful Proficients, as appears in many Examples.

*Amasia* a virtuous *Roman* Lady, being accused of a Crime, and ready to undergo the Sentance of the Pretor, she in the midest of a great confluence of People, step'd up and pleaded her own cause so effectually, and with such Eloquence, that by the publique suffrage, she was Aquitted of the Aspersion Layd to her charge, and in that great Affair, used such Decency and Modesty, that she got to her self thereby the Sir-name *Androgyne*. *Val. Max. L.* 8.

*Hortensia,*

*Hortenſia*, the Daughter of Queen *Hortenſius*, when the *Roman* Matrons had a large Fine impoſed on them by the *Tribuns*, and the Lawyers fearful to undertake her cauſe, ſhe as the Advocate of her Sex, boldly pleaded it before the Triumuirate, with ſuch chearfulneſs and ſucceſs, that the greateſt part of that Impoſition was remitted.

*So that 'tis plain, the greateſt uſe oth' Tongue*
*Which to the fair Inchanting Sex be-belong,*
*Is no to Schold, as* Black Detractors *ſung.*

Not unaptly are the Muſes placed in the Feminine Gender, appropriateing to themſelves the names of Women, ſince the Sex has been in paſt Ages, but more immediately in the preſent Inſpir'd, with raptures of Fancy, to a degree of charming the Senſes; but before I proceed to particulars, it will not be amiſs to ſpeak a word on the behalf of Poetry, nor

can they be better deliver'd, than in the Language of the *Muses.*

*How e're inspir'd the Soul with Rapture*
*frought,*
*Has dark confusion into order brought,*
*Rough Nations strangers to Civility,*
*Have been reclaim'd by sacred Poetry:*
*Morality has sprung, when it has Til'd*
*Ith' Breast before with Barbarisme fill'd:*
*A power it has to Charm the Testi*
*bold,*
*Calm restless Thoughts and ruged Na*
*ture Mold.*
*Though some may say in Fables 'i*
*profuse,*
*Take off the Veile, we Golden Truth*
*produce.*
*As* Diamonds *e're they'r Poplish'd lo*
*not bright,*
*And unlight* Tapors *dart no Beams*
*light,*
*Into the devious Darkness of the Nigh*
*So Poetry to those, who from it's sphe*
*Are distant far, do's not it's self appea*
*'Tis guest by those, as Rustick's gues*
*Star.*

But to the purpoſe, Poets are reported to be the firſt Revivers of Civility and Morality amongſt Men rather than the Phyloſophers, who attribute it to themſelves: And further, that *Apollo* found out the Muſes, and brought *Mercury* acquainted with them; for which good turn *Mercury* invented the Harp and gave it to *Apollo*, which in the *Moral* ſence is, that Poetry and Rhetorick goe hand in hand, and that a Poet cannot be Excellent unleſs he be a good Rhetorician, nor a Rhetorician accompliſh'd without he be a Poet; though of late the younger Brother has gotten the advantage of the Elder as to temporal preferment.

*Great* Orators *delight on Earth to ſhine,*
*Whilſt* Poets *only aime at things Divine.*

And in the latter as well as the former, Women were famous, as will appear by the following Example.

*Minerua*, feigned to be the Daugh-

ter

ter of *Jupiter*, for her excellent Fancy in Poetry, was esteem'd by the Antients a Goddess; but most likely, because she was inspir'd as we call it, with Excellent Fancy, and was held in high esteem amongst the *Athenians*. Fam'd next to her are the *Corinna*'s, of which there are recon'd three, *viz. Corinna-Thebana*, Daughter to *Archelodorus*, and *Procratia* Scholar to *Myrtis*: She in five several Contentions bore away the Palm from *Pindarus*, Esteem'd the Price of *Lyrick* Poets, and publish'd five Books of Epigrams, and is mention'd by *Propertius*. *Corinna Thespia* greatly admir'd for her Works, but more especially taken notice of by *Statius*. The third liv'd in the Regn of *Augustus*, and is much taken notice of by *Ovid*.

*Sappho* for her Poetry was Famous, and was as *Elianus* affirmeth, the Daughter of *Scamandronius*, as *Plato* of *Aristan*, *Suidas*, and other *Greek* Writers say there were two of that name, the one call'd P. *Erixa*, a much Celebrated Poetess, who flourish' in the time of *Tarquinius Priscus*, and by many

many is Imagin'd to be the Inventer of *Lyrick* Verſes. The other was call'd *Sappho Mitelana*, who publiſh'd many Poems amongſt the *Greeks*, though ſomewhat Extravagant, yet for her Ingenuity had the honour to be ſtil'd the Tenth *Muſe*: and of her *Antipater Sidonus* thus writes.

*When Sappo's Verſe ſhe did admiring Rerad,*
*Demanded whence the Tenth* Muſe *did proceed.*

*Teleſilla* had a wonderful Fancy in this kind, whereby ſhe obtain'd the Sir-name *Poetria*, and was no leſs admirable for Wiſdom, Beauty and Valour, being Born of Noble Parents: ſhe in her Youth was adicted to much Indiſpoſition of Body, and therefore Inquir'd of the *Oracle* concerning Health: Anſwer was return'd her, that ſhe ſhould apply her ſelf to Study. Nor long was it ere ſhe complying with the advice of the *Oracle*, but had her Health reſtor'd, and attain'd to a wonderful perfection in Learning;

but

but eſpecially improv'd to admiratio in the Divine Fancy of Poeſie, and thereby gain'd ſuch an Eſteem, tha when *Cleomines* King of *Sparta* fel upon the *Argives* in a Hoſtil manner, ſhe inſpir'd the *Argive* Women with ſuch Courage, that after their Husbands fled and were many of them ſlain, they renew'd the Battle, her ſelf Leading the *Van*, Routed the *Spartans*, and return'd Victorious into the City.

To theſe I may add that Phœnix of Virtue, the Lady *Jane Gray*, Daughter to the Duke of *Suffolk*, of whom I have made mention before, though in a different nature. This Lady not exceeding Eighteen years at her death, had never the leſs improv'd her ſtudies to a degree that ſhe was skilful in the Languages, in Phyloſophy [illegible] Divinity; but above all, Excellent in Divine Poetry, and may be ſaid to be the Epitomie of Perfection.

T

*To theſe I many more might add, whoſe worth*
*Their works* (than I) *twice livelyer can ſet forth?*
*Our age abounds with Female wits, who find*
*The ſacred* Muſes *to their Fancies kind.*
*With rich conceits their larger hearts are fill'd,*
*Which riſing thence, and in the Brain diſtill'd,*
*To all the World Harmonious numbers yield,*
*In all the taking ſtrains of Poetry,*
*Cadence or Rapture of the firſt degree.*
*A lively Lantskip drawn of Humble Swains,*
*Feeding their Flocks upon the Flowry Plains;*
*Through which Meandring Rivers ſmoothly run,*
*By ſhades Imbowring, ſhelter'd from the Sun;*

*In whose warm Beams the frisking*
*Lambs do play,*
*And then to full stretch'd Udders take*
*their way,*
*Whilst Rural Musique Charms the fly-*
*ing day.*
*To these they add the Mirtle Crowned*
*Hills,*
*Where Golden Ceres all the Valey fills,*
*Or 'midst the Pride of Gaudy* Flora
*sing,*
*A joyful Welcome to the Blooming*
*Spring;*
*When strugling long, she breaks from*
*Winters arms,*
*And smiling courts the Sun with Vir-*
*gin Charms:*
*How when he falls in* Thetis *watry*
*Bed,*
*She on a Bank of* Violets *lays her*
*head,*
*And sighing o're the world, her Tears*
*do's shead*
*In silver drops, untill* Aurora *fair*
*Opens her Gates, and do's restore her*
*Dear:*

*Tell*

*Tell how she's lost in Summer, who does*
*Twine*
*The Blushing Roses with the Gessamine,*
*To make those pleasing Bowers where*
*Lovers play,*
*Not penetrated by the Eye of day.*
*In such a one, if we may Credit fame,*
Archise *dally'd with the starey Dame:*
*Or tell of* Autums *Burthen Rhind with*
*Gold,*
*Flusht with Vermillion, or in Purple*
*fold;*
*Whilst 'neath their weight the bur-*
*then'd Branches bend,*
*And they their Fragrance to* Pomania
*send.*
*Thus they can Tune their Harps, but*
*slightly strung,*
*As when Great* Maro *to* Mæcenas
*sung;*
*But if to higher strains they Tune their*
*Lyre,*
*Such as are fit for Great* Augustus
*Eare.*
*A Scean of war and* Hero's *mighty*
*deeds,*
*Whilst to the Trumpet dance the bound-*
*ing steeds;*

*There*

*There lively they preſent the threatni*
Vann,
*Of either* Hoaſt, *before the Fight bega*
*The horrid ſhock, when wars gri*
*Ridg is ſtorm'd,*
*And how the Battle in all parts*
*form'd.*
*Tell when the fury riſes to it's hight,*
*Who well deſerves, who ſaves his fe*
*flight;*
*Who in a Rank unbroken, fierceſt flin*
*His Leaden Thunder-bolts on light nim*
*wings;*
*Whilſt* Tiphons *flame does vault*
*field with fire,*
*And drowns the Cries of thoſe t*
*there expire;*
*Who ranges furious through the dire*
*taque,*
*Whoſe Courage brings the flying So*
*diers back,*
*Who Brandiſhing aloft his glitteri*
*Blade,*
*Wide waſting ſcatters thoſe that*
*Invade,*
*Who ranges looſly, who makes good*
*ſtand,*
*Who diſobeys, who fights as by comma*
W

*Who braveſt dyes, who with his dying breath*
*Threatens the Foe, and ſmiles upon Grim Death,*
*Whilſt Clouds of ſmoak bright* Phœbus *redneſs hide,*
*Who bluſht to ſee the field with ſlaughter dy'd.*
*Tell who gave way, who firſt 'twas left the field,*
*Who in the fight, who in purſuit were kil'd,*
*What ſpoiles were taken in the doubtful war,*
*Who is o'recome, and who the conquerer,*
*What glorious Trophies are affix'd on high,*
*As a memorial of the Victory;*
*Theſe they oblige their Muſes to relate,*
*Or lively Paint a drooping Nations fate.*
*Then why in this ſhould woman looſe her praiſe,*
*Why ſhou'd ſhe want deſerved wreaths of Bays.*

Further in this case I may Instanc
the Famous *Sybils*, who are not on
counted Poets, but Propheteſſes, wher
fore it will not be amiſs in this pla
to give a brief account of them, as
has been handed down by paſt Age
to the preſent, and tranſlated, *&c.*

*Iſdorus* ſaith, the word *Sybil* is
name of place and office, derived
*Syos*, which ſignifies a Deitie and Bee
thoughts of the number of theſe *S*
*bils* Antients Write different. *Æli*
*nus* will have but four, *viz.* *Er*
*thræa*, *Samia*, *Egyptia* and *Sardin*
*Arctina* agrees with *Iſdore* in the *Et*
*mology* of the Word, and likewi
Numbers ten, and aſcribes them t
following places and names, *vi*
*Perſia*, *Libia*, *Delphica* as Born
*Delphos*, *Omeria* of *Italy*, *Erithræa*
*Babylon*, *Samia*, *Cumæ*, *Helleſpontic*
*Phrygia* and *Alburnea*. *Cuma* was
that brought Books to *Tarquinius Pr*
*cus*, which ſpake of the *Roman* S
ceſſion; and how ſtrangely ſoe
theſe were inſpir'd, they told ſtra
Truths; and as the Antients affir
expos'd their Propheſies in Verſ

b

ut for Brevities ſake I ſhall only men-
ion thoſe that were fulfil'd in the
Conception and Birth of our Bleſſed
aviour, *&c.*

*Sybilia Perſica* Born in *Perſia*, and
eld more Antient than the reſt; who
aving Expreſs'd the moſt Material
hings, relating to the ſeveral Ages of
e World, till the Year of our Bleſ-
d Saviours Incarnation: Thus
peaks,

*In which Year, of a* Virgin *ſhall be*
*Born,*
*The* Prince *of* Peace, *Crown'd with a*
*wreath of* Thorn;
Him *the ſeventh age ſhall follow and*
*Extend*
*Till the worlds frame diſolve, and time*
*ſee end.*

*Sybilia Libia*, by ſome call'd *Phœ-*
*boe*, was held to be the Daughter of
*ollo*, Sir-nam'd *Prima*, and is im-
ted by ſome the firſt Inventer of
roick Verſe, and of our Bleſſed
viour thus held to Propheſie.

*A* King, *a* Prieſt, *a* prophet, *all theſe three*
*Shall meet in one* Sacred Divinity,
*Shall be to Fleſh Eſpous'd, O who can ſcan*
*This Miſtery, Uniting* God *with* Man.
*When this rare* Birth *into the world ſhall come,*
He *the great God of* Oracles *ſtrikes* Dumb.

Nor may it be amiſs, to ſet down how exactly the two laſt lines were fullfil'd: For the very day wherein our Bleſſed Saviour was born, one asking a Reſponſe of the Oracle had this Anſwer.

*Me Purus Hebreus Superum Rex Linquere Tecta*
*Hac jubet, et cæcas Noctis remeare Sub umbras;*
*Ergo ſilus Aris tu nunc diſcendite noſtris.*

And

And may be thus Engliſhed.

*A Hebrew Child King of the heavens high,*
*To leave theſe Alters, has Commanded me*
*To Nights dark ſhaddows and to final Woe.*
*Thou therefore ſilent from our Alters go.*

And ſince that time it is obſerv'd ey remain'd mute.

*Sybilia Delphica*, was by ſome call'd *phne*, and ſaid by ſome to be Daughter to *Tyreſias*, ſhe having foretold e Wars of *Troy*, proceeds to ſpeak us of our Bleſſed Saviour.

*An Angel ſhall Deſcend, and ſay,*
*Thou bleſſed* Mary, *Hail*;
*Thou ſhalt conceive, bring forth, yet be*
*A Virgin Without fail.*
*Three gifts, the* Chaldeans *to thy Son,*
*Shall tender with much Piety,*
Myrrh *to a Man*, Gold *to a King*,
*And* Inſence *to a Deity.*

Sybila

*Sybila Cumæa*, also called *Cimmonia*, is held to have been one of the Priestesses to *Apollo*, born in *Cuma* a City of *Ætolia*, and spake thus, in relation to our Blessed Saviour.

*Th' Antient of days shall then submit*
*to time,*
*The meeker yeild him self to new Cre-*
*ation;*
*The Deity and Godhead most Sublime*
*Take shape of Man, to ransom every*
*Nation.*
*Die to make others live, and even*
*Crime*
*Committed, from the round World's*
*first Foundation.*
*Take on himself, as low as hell de-*
*scending*
*To win Man, Heaven upon his Gra-*
*depending.*

*Sybila Samia*, otherwise called *Er-*
*rophile*, took the name of *Sama* fro
the Isle of *Samos*, the place of he
birth, her Predictions were these.

T

*The World ſhall to ſix thouſand years expire,*
*By water once, but then Deſtroy'd by Fire.*
*The firſt two thouſand Void, the next the Law,*
*The laſt two under the* Meſias *Aw,*
*And as repoſe by Sabath is expreſt*
Sun, Moon, *and* Stars, *all things ſhall then have reſt.*

Sybila *Cumana*, by ſome called *Amalthea* having Propheſied of the great Revolutions, and Succeſſions of the Monarchies of the World, ſpeaking of the Glories of *Rome*, She comes to her Predictions of our Bleſſed Saviour.

*-----Great* Rome *ſhall then look high,*
*Whoſe proud Towers, from their hills ſhall brave the ſky,*
*And overlook the world, in thoſe bleſt days,*
*Shall come a King of Kings, and he ſhall raiſe*

*A New Plantation, and though great-*
*er far,*
*In Majesty and pow'r, yet in the*
*day,*
*So meek and humble he shall daign to*
*pay*
*Tribute to Cæsar, yet thence hap-*
*py he,*
*Who shall his servant, or his subject*
*be.*

*Sybila Helleſpontica*, was otherwise called *Marrinenſis*, and as ſome affirm derived her ſelf from *Troy*, her Predictions being theſe.

*When* Atlas *ſhoulders ſhall ſupport a*
*Star,*
*Whoſe Pondrous weight he never felt*
*before;*
*The Splendor of it ſhall direct from*
*Far,*
*Kings, and the Wiſeſt Men, a New*
*Light to adore,*
*Peace in thoſe days ſhall floriſh, and*
*ſtern War*
*Be baniſh'd Earth, Mankind to reſt in;*
*T*

*Then shall the Eastern Monarchs, Presents bring,*
*To one, a Priest, a Prophet, and a King.*

*Sybila Phrigia*, as most are of Opinion, was no other then *Cassandra*, Daughter to *Priam* King of *Troy*, and *Hecuba* his Queen. She foretold the destruction of *Troy*, but was never credited; but speaking nothing of our Blessed Saviour, I shall pass by her Predictions, though they exactly came to pass.

*Sybila Tiburnia*, so call'd of the River *Tiber*, was otherwise call'd *Alburnia* or *Albania*, from the City *Alba*, the place of her Birth. It is reported of her, that the *Romans* going about to Deifie *Augustus Caesar*, demanded her advice, who after three days fasting, before the Alter where the Emperor was present, after many mysterious words, Miraculously spoke concerning our Blessed Saviour, upon the suddain the Heavens seem'd to open; and *Caesar* saw a Beautiful Virgin

ſtanding before the Alter, holding an Infant in her Arms, whereat affrighted, he fell on his Face, and heard a Voice, ſaying, *This is the Alter of the Son of God*, in which place a Temple was after built and Dedicated to the Virgin *Mary*, and call'd the Alter of Heaven. This *Polichronicon* Aſſerts and quots St. *Auguſtine* for his Author *lib.* 8, *cap.* 24. Her Predictions of our Saviour were theſe, after ſhe had recited divers wonders of the World which I willingly omit.

*What at theſe Trifles ſtands the World amaz'd,*
*And hath on them with Admiration Gaz'd.*
*Then Wonder when the Troubl'd ſhall apeaſe*
*He ſhall deſcend, who made them, that made theſe.*

Sybila *Europica* was ſo call'd, for that her particular Region or place of Birth was not known, nor is ſhe accounted amongſt the Ten, but added and her predictions were theſe.

*Wh*

*When the great King of all the world shall have*
*No place on Earth, by which he can be known.*
*When he that comes all Mortal men to save,*
*Shall find his own life by the world o'rethrown.*
*When the most Just, Injustice shall deprive,*
*And the great Judge be Judged by his own.*
*Death when to Death, a Death by Death hath given,*
*Then shall be op't the long shut Gates of Heaven.*

*Sybila Ægypta* was likewise Added
o the Ten, she propheſied on the
umber Three, and having reckoned
any things Exiſtent in that nature,
us proceeds.

*But which of us observe the sacred*
Trine,
*Three Persons in one God-head* Sole
*Divine,*

*That Individual Essence, who dare*
*scan,*
*VVhich is, shall be, and e're the worl*
*began*
*VVas in Eternity, when of these three*
*One of that most Inscrutable* Trinity
*The second person,* Wisdom, *shall E*
*tomb*
*All* Majesties *within a* Virgins Wom
*True Man, true God, shall to that be*
Trine Link,
True Light *shall shine, and* False Sta
*be Extinct.*

Sybila *Ærithraa* was Born in *Bab*
*lon*, and was Daughter to *Berosius* t
Famous Astrologer; she prophesi
of the *Greeks* that came to the Sie
of *Troy*, defined the places when
they came, and how long the Sie
would last, mentioning in her Bo
*Homer*, and how that he should wri
of those Wars partially, according
his Affection, and not the Truth; a
in this manner prophesied she of o
Blessed Saviour.

T

*The time by the great* Oracle *assign'd,*
*When* God *himself in pity to* Mankind,
*Shall from the Heav'n decend, and be Incarnate,*
*Entring the world a* Lamb *Imaculate,*
*And of himself in wisdom thinks so Meet,*
*Walks on the Earth with three and thirty Feet;*
*And with six Fingers, all his Subjects then,*
*Though a* King Mighty, *shall be* Fishermen,
*In Number twelve, with these war shall be try'd*
*Against the* Devil, *the* World, *the* Flesh *and* Pride.
Humility *shall quell, the sharpest Sword*
*With which they* Fight, *shall be the* Sacred Word
*Establish'd upon* Earth, *which Foundation*
*Once lay'd, shall be Divulg'd to every* Nation.

By the Words Feet and Finges are to be underſtood Years and Months. And thus I conclude the propheſies and predictions of the *Sybils*; which if truly theirs, and by their being deliver'd down through ſo many hands, they have been neither added to, nor deminſhed, it remains doubtful whether it was in the power of any Infernal Spirit to divulge ſuch ſacred truths ſo long before they came to paſs; or if it was, by this we may ſee that the Devils themſelves were conſtrain'd to fore-tell what they fore-ſaw would be the Ruine of their Kingdom.

As Limning or Painting comes the neareſt to Poetry; the one Expoſing things Lively drawn to the Eare, and the other to the Eye. I ſhall Incert the dexterity of ſome Women, skill'd therein.

*Thymarete* the Daughter of *Mycaon*, was eminent in this Art: and amongſt other curious pieces drawn to the life, ſhe drew that Maſter-piece which fill'd the Beholders with admiration, *viz.* The picture of *Diana*, which was afterward

terward hung up in the Temple of *Epheſus*; ſhe being accounted the beſt Artiſt the World had afforded to that time, aud flouriſhedin the time of *Archelaus* King of *Macedon. Pliny l.3 c. 11.*

*Irene* was Daughter to *Crantinus* (a man Famous in this Art) ſhe by often obſerving her Father, ſo wonderfully profited herein, that ſhe drew the Counterfait of a Beautious Virgin of the City of *Eleuſina* ſo to the Life, that after it had been a long time prais'd and admir'd, it was plac'd amongſt the Rarities, to be admir'd by ſucceeding Ages.

*Lala Cizice* Daughter to *Marcus Varo*, practiſed the uſe of the Pencil in *Rome*, and in the Art of Limning attain'd to ſuch perfection, that ſhe drew her own picture to the Life by the help of a Looking-glaſs: She alſo uſed a ſharp pointed Quill, call'd *Ceſtrum*, with which ſhe curiouſly cut in Ivory, as in theſe days Engravers do in Silver or Copper, and was commended above all the Virgins of her time for nimbleneſs and dexterity of hand, none ever equaling her in quick-

neſs; and for Fancy and Curioſity ſhe exceeded *Sopylon* and *Dionyſius*, who otherwiſe found none that might compare with them: and leaſt the cares of Marriage ſhould hinder her herein, ſhe choſe to ſpend her days in a ſtate of Virginity. *Heywoods Hiſt. W.*

*Thus Art inſpir'd, Ingenious women can*
*Equal, if not Exceed the skill of man.*

In curious Webs the Sex claimes propriety as an Art attributed to their Ingenuity, and in this many have been Famous, as *Arachne* of *Lydia*, Daughter of *Idarus*, who wrought ſo curiouſly, that ſhe is Fabled to be turned into a Spider by *Minerua*, with whom ſhe contended for precedency. *Penelope* the Chaſt wife of *Ulyſſes*, who made it her Employment, during her Husbands being abroad in the *Trojan* Wars, and his wandering at Sea; nor would ſhe be perſwaded by any means to Marry, during his twenty years Abſence, neither by her Parents nor the Nobles that came to Court her,

her, although she was Inform'd her Husband was dead, but when they were so Importunate that she conceived they would compel her, she Intreated them, that she might make an end of her Web, and then she would consent to Marry, but instead of finishing it, what she Weav'd in the Day she Unravel'd in the Night, and by that means delay'd them, till her Husband came home, and freed her from their Importunity, from whence the Proverb arose, *Penelopes, Telum Texere*; or *Labour-in-Vain.*

*Olimpias* and *Livia*; were exceeding dexterous herein, and although great Queens, yet they set places apart, in their Pallaces to Exercise this Art, and Instructed others in it, the First Weaving a Garment for her Son, *Alexander* the Great, and the Second, a Mantle for the Emperor *Octavian Augustus* her Husband. *Alex.* ab Alex. *lib.* 8. *cap.* 4.

*Tanaquil* Wove a Kingly Garment, or Imperial Robe woven quite through with Rays, and Flame, or Streams of Gold, which Robe, *Servius Tullus* often

often wore, when he sat in the *Capital*, on the Judgment Seat.

*Ausonius* speaks of one *Sabina*, not only Excellent in this Art, but likewise in Poetry, whose Memory he left to posterity, in the following Epigram.

*If thou affect a Purple Robe,*
*Woven in the* Tyrian *stain,*
*Or if a title well Inscrib'd,*
*By which thy Wit may gain.*
*Behold her Works Impartialy,*
*And Censure on them well,*
*Both, one* Sabina *doth profess,*
*And doth in both Excell.*

Thus much being said of the singular Virtues, and other things relating to the Beautious Sex; it will be convenient to say something of their Fortitude, Courage and Conduct, relating to War, or Warlike Exploits.

*Women have shin'd in* Camps, *as well as* Courts,
*More seen in* Mars's *Armes, than* Venus *sports.*

*Charging*

*Charging through Bloody Fields, to purchase Fame,*
*And raise the* Trophies *of a Warlike Name.*

Nor is it Fabulous, as some have Imagin'd, that there was, if it continue not to this day, a Nation of Women, call'd *Amazons*, descended from the *Scythians*, who upon their Husband's being slain in Battle, Assum'd the Government. Vowing never more to submit to the Tyranny, as they term'd it of man, but to keep as many as were sufficient for Propagation, and to send the Super-numerary Males that should be, when brought up, to seek their Adventures in other parts of the World, and not return, unless recall'd, upon pain of Death, and by this means they Encreas'd in Pow'r and Strength, using themselves to all manner of Military Exercise. Their First Queens mention'd, were *Marthesia* and *Lampedo*, who Joyntly Governing, divided their People into two Armyes, and went to War by turns,

turns, after whom Succeeded *Antiope*, and *Orythia*, who by their Valour much Enlarg'd their Borders, the Fame of whose Valour it's said, drew *Hercules* with an Army to Invade their Country, But having Experienc'd their mighty prowes, stood amazed, yet the *Viragoes* finding their Country wasted by the *Greeks*, sent to *Sagillus* King of the *Scythians*, acknowledging they were descended, from that Nation, and therefore pray'd his Aide, who sent his Son with a Gallant Troop of Horse, but after a while, some dissensions arriseing in *Scythia*, the Prince withdrew his Forces, yet the *Greeks* tyr'd with a Bloody and doubtfull War, though under the Leading of the most Valiant Captain that ever *Greece* boasted, upon consideration that *Theseus*, a Noble *Grecian* should have *Hipolite*, Sister to these *Amazonian* Queens in Marriage, a peace was concluded, and the *Greeks* withdrew, having enough of *Female Valour*.

After the aforementioned Queens Succeeded the Valiant *Penthesilea* who came

came in Favour of *Priam*, or as some say for the Love of *Hector* to *Troy*, whil'st it was besieg'd by the *Grecians*, with a Thousand Ladyes, where after she had perform'd many Valarous Exploits, and done all that true Valour was capable of performing, over-power'd by Number, and weak through loss of Blood, she was beaten from her Horse, and slain by *Achilles*, or as some say, by *Neoptolimus*, and was the first observ'd to Fight with a *Poleax*, or wear a Shield in the form of a half *Moon*, and of her, *Virgil* speaks, in his first *Æneid*, and may be thus in English.

Penthesilæa *Mad*, *leads forth*
*Her* Amazonian *Train*,
*Arm'd with their Moon'd*-Shields, *and*
*Fights*
*Mid'st thousands on the plain.*

'Tis apparent, these *Amazonians* continued till the time of *Alexander* the Great, and though *Isidorus* seems to affirm that *Alexander* quite Subdu'd their Nation, yet others say, that

that

that King ſending to demand Tribute of them, their Queen *Minithra* ( or as ſome call her *Thelaſtria* ) then Reigning returned this anſwer.

*It is great VVonder of thy ſmall Judgment, O King? that thou deſireſt to wage VVar againſt VVomen. If thou being ſo great a Conqueror, ſhould be Vanquiſh'd by Us, all thy former Honours would be Eclips'd, and thou perpetually branded with Diſgrace; but if our Gods, being angry with us, ſhould deliver us up to thy Mercy, what addition is it to thy Honour, to have Vanquiſh'd weak VVomen.* With which words *Alexander* was ſo well pleas'd, that he granted them Freedom, adding *that VVomen ought to be Courted with fair words and not with* Hoſtility. Whereupon the King deſireing to ſee her. She came to his Camp, where converſing together, about divers Affairs of State, they ſeperated.

The *Amazonians*, were by the *Scythians* call'd *Æorpatæ*, which in their Language ſignifies *Man-Killer*, and the reaſon why this name is given, is becauſe they abjur'd the Society of Men,

Men, any more than was reasonable for Propagation, *Curtius Quintus* in his fifth Book thus describes their Habit. Their Garments (*says he*) cover'd not their Bodies round, their Right sides were bare towards their Breast, their upper Robe which was Buckled or Button'd above, descended no lower than the Knee, one of their Breasts they reserved safe and untouch'd, with which they nourish'd Infants; but as for the other, which was the right, the growth of it was hindred by seering in the time of Child-hood, that with the greater dexterity they might use their Arms. *Herodotus* speaks much of them, and amongst other things (*he says*) to Encourage their Valour, they had a Law, that no Virgin should enter into familiar Congress with Man, before she had brought from the Field the Head of a slain Enemy.

*And thus the brave Virago's fierce in arms,*
*Train'd up in Camps, and us'd to hot alarms;*

*Made*

*Made all the Neighbour Nations ſtand in awe,*
*And Rul'd their Countrey by a Female Law;*
*In this we ſee that Pallas Burniſh'd ſpear,*
*Can with the Sword of Bloody Mars compare.*

Not inferior to theſe was the renown'd *Camilla*, Queen of the *Volſcians*: This Lady in her Cradle gave token of enſuing Valour, for ſhe was not wrap'd in Softneſs, nor foſter'd by a Nurſe, but by her Father *Melebeus* with Milk of Hinds and wild Goats; nor did ſhe when come to maturity, adict her ſelf to what is uſual for women, but vowing Chaſtity, ſhe betook her to Hunting wild Beaſts, of whoſe skins ſhe made her Garments; her food for the moſt part was Veniſon, and her drink Water from the Fountain; and in this Aſtemious and Chaſt life ſhe continued many years, but in proceſs of time the *Volſcians* for her Virtue and Valour choſe

choſe her their Queen, and when the War happened between *Turnus* and *Æneas*, ſhe brought her Troops into the Field in favour of the former, and there did wonders; but happy for *Æneas*, as ſhe was Charging furiouſly on his Routed Squadron, a *Trojan* watching his opertunity, ſhot her into the Breaſt with an Arrow; of which Wound ſhe dyed, and with her the Fortune of King *Turnus*. And thus *Virgil* in his ſeventh *Æniad* ſpeaks, as I find it Tranſlated by *Heywood*.

*To their ſupply* Camilla *came*,
*The Gallant* Volſcian *Laſs*,
*Who bravely did Command the Horſe*,
*With* Troops *that ſhin'd in Braſs*.

*Atlantea* was Daughter of *Jaſius* and *Clymene*, in her tender Age her Father caſt her out to a deſperate fortune, for no other reaſon than that ſhe was of the Female Sex; when a Shee-Bare more Compaſſionate than her cruel Parent, nouriſhed her in the Woods with her Milk, till ſome Huntſmen

men fortuned to come by, and casting their Eyes upon her lovely Beauty, took her home and carefully brought her up: In her Youth she adicted her self to the use of Arms and Hunting wild Beasts, till by her Swiftness and wonderful Courage she grew Famous. She was wonderful Expert likewise in managing swift Horses, turning Charriots in the midest of their Careir, Wrestling, throwing Darts, *&c.*

Hunting the *Callidonian* Boar with many of the Noble Youths of *Greece*, she was the first Wounded that furious Beast, on which occasion *Plautanus* Cites her as an Example, as thus,

*As did the* Meleagrian *Girl,*
*who in the* Ætolian *plain*
*Lay'd flat the Foaming Boar, and was*
*the foremost of the train*
*That gave him bold Encounter, and*
*as Ignorant of fear,*
*Notch't her sharp Arrow, and the string*
*pluck't close up to her Eare:*
*The first that day in Field, that Blood*
*from the stern Monster drew,*
*Bearing the honour, spoile and palm*
*from all the Princely crew.*

To

To these it will be convenient to add some *English* Viragoes, who in Conduct and Courage have not been Inferior to the rest.

*Elphlelda*, Sister to King *Edward* the fourth, before the Conquest, was Wife to *Etheldredus* Duke of *Mercia*, she assisted her Husband in restoring the City of *Chester*, after it had been demolish'd by the *Danes*. After the death of her Husband, she Govern'd his Principality Wisely and Valiantly, Built many Cities and Towns, Repaired others, as *Thatarn Brimsbury*; she Built a Bridge upon the *Severn*, and did many other famous things. This Lady having once endured the pains of Child-birth, refrain'd her Husbands Bed, though not without his consent; saying, *It was unseemly for a woman of her degree to Inmure her self to such wanton Embraces, whereof should ensue so great a pain and sorrow.* The *Welshmen* being unruly in those days, she tam'd them, and over-threw the *Danes* in several Battles; in Memory of whom *Henry* the fifth left this Epitaph upon her Tomb.

*Oh*

*Oh* Elphleida, *thou great in strength and mind,*
*The Dread of men, and Victress of thy kind;*
*Nature has done as much as Nature can*
*To make the Maid, but goodness makes thee Man;*
*Yet pity thou should'st change ought but thy name,*
*Thou art so good a woman, and thy fame*
*In that grows greater and more worthy, when*
*Thy Feminine Valour much outshineth men.*
*Great* Cæsars *acts, thy noble deeds excell,*
*So sleep in peace,* Virago Maid *farewell.*

Heywoods Hist. Women.

*Maud,* Daughter to *Henry* the first, was Married to *Henry* the fourth Emperour, her Husband dying, she had the Title of Empress, and her Father *Henry* caused the Nobility of *England* to

to Swear Fealtie to her, as his Lawful Heir; but he dying, many left her, and took part with *Stephen*, Duke of *Bulloin*; when contending for her right, she Fought many Battles with him, in which her Courage, Prudence and Conduct shin'd to admiration, and at last took King *Stephen* Prisoner, whom she brought to *London*, the people every where, *Kent* excepted, owning her Soveraignty. Upon notice that the King was prisoner, his Wife came to Ransome him, and offer'd a Renountiation of his Claim to the Kingdom; but she not hearkning to it, the People Mutined against her, which Oblig'd her to fly to *Oxford*, there to attend the Uniting of her scatter'd Forces; but being there hardly press'd by the Queen and others that had Associated with her, she caus'd her self to Escape, being made a prisoner to be Coffined up as dead, and carryed to *Glocester*; her Brother *Robert* being at that time taken prisoner; and King *Stephen* soon after getting his Liberty, Besieg'd her in the City of *Oxford* from

*Mi-*

*Michalmas day* to Midd-Winter, at what time being straitn'd throughwant, she Attired her self in White, and by that means passing the Fenns cover'd with Snow, she came to *Wallingford Castle*, and soon after had the Kingdom put into the possession of her Son *Henry*, Crown'd by the Name and Title of *Henry* the second.

In Loyalty to their Prince, Women in all Ages have been unparaled Examples, and in that case *England* is wonderfully Indebted to the Memory of that Extraordinary pattern of Loyalty and unshaken Fidelity Mrs. *Jane Lane*, whom no promise of reward, or the fear of loosing her own life could induce to betray her Soveraign; but rather with an undaunted Courage and never to be forgotten Conduct, she Courted hazard and danger for the preservation of his late Majesty, *Charles* the Second, of ever Blessed Memory.

*To blot such virtue, fond man strives in vain,*
*For it like Christal purges off its stain,*
*And by it does a brighter Lustur gain.*

The

*The Introduction to the Reaſons and Arguments*, &c.

THus far with an adventerous hand, I have portray'd the Virtues of the *Fair Sex*, in their many ſingular qualities, and yet intend not here to ſtop, but produce more ſollid Arguments to confirm their worth, Though there is nothing more nice and delicate, than to Treat on the Subject of Women, eſpecially if we ſpeak to their advantage, for then it is imagin'd a piece of Gallantry or Love, the Extravigancy of good Humour, or the Ardent Feavour of an Extraordinary Paſſion; though certain it is that the moſt happy thoughts that can poſſeſs the labouring Minds of thoſe that would acquire a ſollid Science, after they have been vulgarly inſtructted, may have reaſon to doubt whether they have been taught aright or not, and labour ſtill to find a way at laſt to a higher Improvement of

what they but indifferently understand. And in this case the Contemplation of good Women, works wonders in the lofty Soul of Man, by making the things contemplated, more lovely and curious to the Eyes and Thoughts, or rendering us more pliable to Entertain a large esteem of what the Wise have term'd a Sollid happiness; so those that have but viewed the superficies of Female Excellence, can no more be sensible of the highth of that perfection, than a Rude *American* of the inward Lustre of an Unpolish'd Diamond found in it's Rockey coverture, amongst the common product of the Earth. At a distance we behold the glorious Lamp of day, and though at once we well perceive it fills the world with heat and brightness, yet by reason of innumerable spaces 'twixt it and the Earth, the Vulgar think it small, and that a narrow room might easily contain that, which more than a hundred times exceeds in Magnitude the sedentary Globe. Those glittering flames of Night, that move in Mistick dances, and keep their ord-

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o're the drowſie World; who that is Ignorant of Moral and Divine Philoſophy, would not take them for Shining ſparks or ſtudds, inchac'd in the blew Firmament as ſeeds of Light; when if they are not Worlds or Manſions of Cœleſtial Spirits, yet are they moſtly larger by many degrees than this which we Inhabit. Thus in caſe of Womens virtues Antient as the World, and Univerſal as Mankind, the Ignorant Indulge themſelves in ſloath and luck-leſs error, whilſt thoſe whom Heaven intruſts with larger Tallents, either hide them in a Napkin, or ſuffer Envy or Ingratitude to find a lodgment in their Souls, either to detract from that Eſſential good which God has plac'd in the faireſt Creatures, or ſhut their Eyes through wilful ſtubbornneſs, becauſe they will not ſee, and by ſuch means be made to confeſs their ſtoick dulneſs or ſeverity. Great indeed is the Soul of Man, and comprehends more than the Univerſe: it's glorious Center being far above all ſight, yet oft like Birds that fly too near the Waves, the Damps of Mo-

roſſneſs flag it's Wings, and hinder it from ſoaring to thoſe Altitudes, where it may pry into abſtruſeſt things, from Vulgar ſight remov'd, and many times as inconſiſtent as the day with night, from what is fondly feign'd or imagin'd by thoſe Protoyps of Wit, who would at leaſt ſeem Wiſe, and yet many times they fall as ſhort of what they think, with Elevation they have ſcan'd, and look'd for fond Aplauſe for a conceited Merrit, as thoſe who through a Teleſcope ſuffer their Eyes to delude their better reaſon, by fancying large Countreys and Provinces, Cities, Rivers, Lakes, People, Beaſts and flying Fowl in the Moons ſpotty Globe; for ſhould we grant it was a World, and did contain all theſe, yet mortal ſight help'd by the greateſt Art or Invention brought to light, in the height of it's Improvement, cannot Penitrate ſo vaſt a ſpace to make diſtinguiſhment of things. Imaginations all! that too oft delude us, like the wandring Fire that dances, or ſeems to dance before the belated Traveller, whom fe-

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and darkness dispossess of that reason which should make him keep his way, obligeing him by fixing his dazl'd Eys on the Mætorious blaze, or unctious vapour, kindl'd by vehement Agitation, and kept from expanding by inviorning cold; to wander after a deluding guide, which by his moveing gains a motion through the yeilding Air; or like to those that fancy by the Moons pale light, to see a Troop of Faries danceing to an Airey Melody, and Jocond on their Mirth Intent, whil't fear and Joy at once distracts his Reason, and in the heighth of a confus'd disorder, wild Imagination, makes him think he sees a walking Vision, when Indeed delusion represents that which really is not. So oft has Error found a place, even where deep Wisdom dwells, as well as in the Mansion of simplicity, and why then may not those who have at least pretended to the Study of Female Worth, and yet rendr'd so slender an account of it, be mistaken in what's truly valuable in that kind, by overshooting the Mark, or in not stating

it aright; as those who cannot reach it, as well render it not only unintelligible, by over doing and not rendering it Perspicuous in its native Sphere, as by debasing, and Endevouring to lessen it by meanness, and an ungrateful Contempt. *Rome* who worship'd the Image of *Jupiter* Crown'd with Rays and Stars deck'd with Gold and Glittering Gems, Expressed no more a Superstitious Idolatry, than Fanatique *Ægypt*, a mean and covetous one, by Worshiping Gods, in the likness of brute Beasts; but to wave this dark discourse I shall proceed to give my Sence in a Method suitable to the Subject.

*Reasons and Arguments for the Capacities of the Soul of* Women, *&c. In Relation to* Learning, Arts, *and* Sciences. *&c.*

THough Men may boast of their Wonderful Abilities, yet certain it is, the Fair Sex, way boast the like, especially a Capacity of performing as much, seeing the Soul proceeds from one and the same Fountain of Life; and if we consider the Body, what can we find in it, that may hinder in ought, being generally more lively and active than that of Man, as being made of a softer Contexture, Nature has not been wanting to frame the Cabinet of the Soul, to the best advantage, and has therein manifested her self an excellent Mistress, for a Creature fairer in Proportions and more Regular in every part she never made; against this some will object that according to the Organs of the Body, as they are more or less capable of receiving the Influence of the Soul, which Enlivens and supports

the Body, is the party, or else say they, why may not a Child have as large an understanding as a Man? the Soul not being an Infant, but constrain'd to so narrow compass, it cannot opperate, and this say they appears likewise in an Idiot, or a Lunatick, by reason the Organs are Imperfect, or obstructed, or confounded, by distempers, and consequently the better part, though a Spirit is hinder'd in it's Motion and Office, and therefore give it as their Opinion, that Women being of a colder and more watry Constitution then Men, have not Organs capable of giveing the Soul scope in It's operation, as the Bodyes of Men have, seeing they contain greater heat, which causes strength and largeness of Body, more Vigour and Acttivity, more Acuteness and Solid Judgment, though had they a Womans Wit, which upon a suddain conception or swift turn, is many times found available, and sometimes prefferable to that of Man, yet it holds not throughout the Sex, nor is it at the best, capable of serious matters, or

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to unlock the *Arcanes* of profound Sciences, and dive into Myſterious things, Occult and hid from the Vulgar ways of the World, and require a ſound Judgment, capable of diſcovering and weighing each particular. Should I grant that the Souls of Children, Idiots and Lunaticks, are under a reſtraint, and have not the pow'r to Act, as in other Caſes, as indeed it is true. Yet we ſee the ſame happens as well to the one Sex, as to the other; therefore that can be no Objection, but only to ſhew the Independency & Obſtruction, of thoſe Effects, but where it is otherwiſe the caſe is different, for it plainly apears there are different Conſtitutions in either, all are not the ſame, in the one, nor in the other, for ſome men are Phlegmatick, ſome Sanguine, ſome Cholorick, and others Melancholy, and yet of all Conſtitutions, there have been ſome Famous for Learning, others in Arts and Sciences, ſome in Arms, and rare Inventions, and generally the Phlegmatick, are given to the Study of the Profoundeſt Sciences,

What hinders then, that Women who participate of all these complections,& undoubtedly have Souls of the same Existence with those of Men, that they may not be as Capable of procuring themselves to be Register'd in the Book of Fame, as those who stile themselves the Nobler Sex? As for that the Composure of the Mortal hindring the Immortal part in performing it's office, is a position frivolous and vain, and makes more against those that object it than for them, for it is often seen that in crooked and deform'd Bodies, Wisdom chooses to dwell, a Soul indued with more Knowledge perhaps than that which is found in a more stately fabrick of Flesh and Blood; which Knowledge is wonderfully increased by Industry, Study and Labour; for although the Soul in it self being a spark of the Divine light, is Immortal and a Spirit, yet it is capable whilst on Earth, of taking an Impression by Improvement, though nothing can fully satisfie it but God, from whom it proceeded, and to whom it must return for its

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reward of good or evil. *The Body,* (ſays the Wiſe-man) *returns to the Duſt, but the Spirit to God that gave it. Ariſtotle* was crooked and deformed, yet the World has not ſince produced a man of ſo Univerſal a Genius, ſo ſeen in all Arts and Sciences. As for the coldneſs of Conſtitution, that can be no hinderance, for it has appear'd that men of colder Conſtitutions than many women, have Exceeded the Capacities of the *Sanguin* and *Cholerick*: What then may be the reaſon? why it is plain, Man having attain'd the upperhand in Rule and Power, claiming it by Birth-right as firſt Created, as much as in him lyes ſtrives to keep that ſtation as his prerogative, by endeavouring to keep the *Softer Sex* in Ignorance; and to Effect this, he uſes his utmoſt endeavours to poſſeſs her with a belief of her Incapacities, that ſhe may not reach at things Sublime, and by comprehending them, know the largneſs of her Soul. So the *Egyptian* Magi, to gain themſelves the more eſteem, and be adored by the unthinking Vulgar, had

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all their mistery in *Hyroglyphicks*, dark resemblances, which perhaps themselves scarce understood: nor would they suffer any other Characters to pass for significations, least the People by improvement in Learning might detect their falseties, and grow Wiser than themselves. So the *Turk* will suffer no *Printing* in his large Dominions, least the greatest part whom he through Ignorance, holds as in a Chain of Slavery, Reading the Histories of other Lands, should find how much they are Abus'd. The *Spaniards*, when they made a Conquest of the Golden Mines, kept the knowledge of its value from the Native *Indians*, that they might not strugle for it with an equal Covetousness. This is the main reason why men decline to Celebrate the praises due to the *Softer Sex*, and to let them know in General that their Souls have equal force; their Wisdom nothing Inferior, nor their Thoughts confin'd to narrower Limits than what comprehends the Soul of Man. Through this thin Webb, that would

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in vain obſcure their Luſtre, many have broken, contemning degenerate pleaſures inglorious Sloath and Eaſe, and chooſing the better part, by which they let men ſee they were no whit Inferior to them, in what might render them accompliſh'd, and make them Bloſſom in the duſt, as in ſundry rare Examples appears, in the foregoing part of the Book. Nor are all Women-kind leſs capable in ſome degree or other, to improve thoſe Golden opportunities that God has put into their hands.

Women as I have often ſaid, within the bounds of Virtue, the Limit her Creator ſet, is the moſt admirable Creature in the Univerſe, a Creature ſo Charming, that we read the Sons of God beholding the Daughters of Men, that they were fair, did not diſdain to Eſpouſe them, from which happy Union mighty *Hero's* ſprung.

Thus much may ſuffice to prove that there is an equality of the Soul, and that it is Independent but on God, who is it's Author and Inſtructor; as for the Body it is evidently no leſs, except

cept as some will object, it is made to suffer in case of Generation, but that which they account a weakness, whereby woman is render'd Inferior to man, proves her Glory, and ought to be the chiefest Boast, not only Nature, but the God of Nature, shewing wonders therein, as an immediate signal of Almighty Favour; his everlasting Covenant appears in this as Lively as when first he Blest our Parents in their happy *Eden*; when affable and mild, with Aspect Calme, he Shone upon them in his Brightness, and became their great Dictator, e're his Brows were wrinkled with their disobedience; e're his Adored Face chang'd into Terror, too severe for Mortals to behold.

*Thus* Beautious Ladies, *who in* Virtue *strive*
*To shame bold* Vice, *and keep the* World *alive.*

*I have my* Reason's *to a Period brought,*
*Yet* Writ *no more than dwelt within my* Thought;
Reasons *that may induce you to improve*
*Your* Makers *gift, to gain your* Makers *love;*
*What* Gallantry, *what* Glory, *what* Renown
*Beneath the* Skies, *is worth a* Starey-Crown?
*Consider that, Consider yet again,*
*If any Creatures Love you fain would win,*
*Virtu'l Inamour the bright* Cherubim.

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*Reasons*

*Reasons drawn from the Immortality and wonderful Operation of the Soul, more fully proving the Excellency of Woman-kind.*

THe foregoing Considerations duly weighed and impartially consider'd, may give the Unbias'd part of Man-kind a just reason to believe that that deserving Sex may justly claim an Equality in Wit, and be as capable of attaining the profoundest Arts and Sciences as Man; for it is not the Body, but the Rational Soul, Noble in its self, as being a spark of the Divine Essence that centers knowledge: For as all Creatures Inferiour to Man-kind have their Life in their Blood, as it is Testified in the seventeenth of *Leviticus*; so the Life of Man, and consequently of Woman consisteth in the Soul, which although by reason of the gross Humidity of the Body is subject to sundry passions, some more Noble than others, yet it being Immortal cannot in its self suffer change, as being

ing a part of the Divine Mind, and Blaſt of Almighty Breath, that diſtinguiſhes us from other Creatures, and that every one Created in that Glorious *Idea*, has a peculiar Soul ſeems to be apparent, in reſpect of the many differences in Judgments and Opinions, Manners and Affections, though it is no leſs certain that it ſprings from one and the ſame Fountain of Life and Immortality.

It has occaſion'd ſundry diſputes amonſt the Learned of all Ages, in what part of the Body the Soul has its chief Reſidence; ſome affirm it has its Throne or Regal Seat in the Region of the Heart; others with the like confidence and more reaſon, conclude its Principal Seat is in the Brain, from whence proceed the Senſes, faculties and actions, and by defuſing it ſelf in operation, it enlivens every part with Heat and Force, with Spiritual Eſſence, with Supernatural Intelects and Underſtanding, and more particularly it communicates its force to the Heart by Arteries, Carotides and Sleepy Arteries, the ſtopage or obſtructi-

obſtruction of which cauſes deſpondencies of Mind, as I have declared in the foregoing Chapter, and this is indifferent to either Sex, why then ſhould not either Sex be equaly capable of great things? what ſhould be the reaſon as to the main, I have already given, and now come to what remains, which is the contentedneſs of the Noble Sex in complying with what Cuſtome and Tradition has render'd nature, and by their long continuance become as it were a Law; which Generous Woman expreſſing thereby a kind of a Virtue in her Obedience, is willing to ſubmit to, and render a Complyance with, as part of that duty ſhe ows to her Compeere, not through Fear, but Love, a Love frequently ſo Tranſcendent, that it nearly views with that of Angels, and is as Inviolate as the Ties of Nature, delighting themſelves within which Pale, many ſeek no higher happineſs on this ſide Heaven, practiſing on Earth to imitate that ſacred Love which comprehends Felicity beyond Expreſſion, and by contemplating things

things above, wean themſelves from things below, not but that they are capable of any thing, that man pretends to, would they apply themſelves thereto, and improve themſelvs therein? what Kingdom knows not this, if Envy or Ignorance caſt not a Miſt before their Eyes? Scepters have often deigned to Kiſs their hands; and in the Beautious Graſp appear'd as aweful as when held by the rough Warriour. Many wholſome Laws owe them their Original, and Juſtice has been impartially Adminiſtred: Mercy too has found a place, and the Oppreſs'd pluck'd out of the hands of the Oppreſſor: Religion under their protection has flouriſh'd in its Purity, and War been proſperous under their Heroick Conduct: Arts have flouriſh'd by their countenance and skill: Learning and Learned Men Indulg'd and Improv'd, great has been their Sagacity and countleſs their Labours, but more the Virtues that ſhine in them, no where elſe found brighter in their native Purity, even ſuch as have raiſe'd the admiration of the

the wiſeſt Sons of Men, and ought as a mark of goodneſs to have a valuable Eſtimation ſet upon them, that they may convince the folly of the Ignorant, and ſhame the Envious, and ſo regulate the World, that men may not for want of better knowledge be impoſed on, to believe what is not, nor the wiſer ſort ſo far forget themſelves, as to diſhonour thoſe who are the honour of Man-kind.

Greater things then theſe might be ſaid upon the Subject, but as to theſe Particulars, for breviti's ſake, what has been ſpoken may ſuffice, from which I ſhall proceed, to that which comes next to be conſider'd which is the happineſs Man Injoys in being made capable of poſſeſſing a Bleſſing exceeding all that he can fancy upon Earth.

*So Soft ſo Loving, Charming and ſo Kind,*
*That all the Creatur's to his uſe aſſign'd,*

*Compriz'd.*

*Compriz'd in one, all that in them is rare,*
*Cannot by infinite degrees with this compare.*
*Search for the* Unicorn *of* Indian *breed,*
*For the* Camelian *that on Air does feed,*
*For the gay* Phenix *in* Arabian *fields,*
*Or for the Gold and Gems that* India *yeilds,*
*With cold* Imaus *Top,* Eagles *Eyes then View,*
*And* Hibla *cover'd with* Milliferous *Dew.*
*View* Sharons *Valleys all with Roſes ſpread,*
*An'th* Cedar *Crown, on* Lebanon's *Large head.*
*Behold the place where ſpotleſs* Lillies *grow,*
*In Native pride, or where the Rivers Flow,*

*Rowling*

*Rowling on Golden Sands their fluctant Waves,*
*Or where the Sea, which rich* Armaſpia *Laves.*
*And leaves on the forſaken ſhore thoſe Gems*
*That Star-like glitter in Kings Diadems.*
*View all the Spicie Grove whoſe Fragrance greet*
*The Traveller, before his Eyes can ſee't.*
*View all the Gaudy Plumes which on the Wind,*
*With out-ſpread wings an eaſy paſſage find.*
*And all thoſe* Animals *Earth does contain,*
*To theſe, joyn thoſe that cut the ſwelling Main.*
*And ſtill add more let Floras Glory come,*
*Nay* Ceres *her Gold ſheaves with ſweat brought home.*

*And*

*And kind* Pomona *with her giving hand.*
*Nay* Baccus *who o're Men has large command.*
*Let these and what of this kind, thoughts can frame,*
*In one unite, In one their worth proclaim;*
*Compar'd with Women, Scarce they'l find a name.*

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*The*

*The Happineſs that accrues to Man in the poſſeſſion of ſo great a Bleſſing as a Virtuous Woman.*

ABove all Earthly Bleſſings, for which Man ought to pay the moſt profonnd Adoration to the Tremendious Majeſty of Heaven; Woman is deſervedly placed, as being a part of himſelf, and more immediately made for his ſollace and delight, a Bleſſing by which a multitude of Bleſſings redound to him, ſuch as cannot be receiv'd from any other Creature, becauſe the means and opportunity in them are wanting; nor did the wiſe Creator think fit to order it otherwiſe, for as much as likeneſſes are moſtly deſired, and the Soul is ſo Eſſentially noble, that it deteſts Familiarity with any thing inferiour to its ſelf, looking down upon Creatures Irational, as things made for its Service, and ſubjected to it as in indeed they are, for Man was made to ſeve his Maker, the

and all things elſe for the Service and Uſe of Man, wherefore nothing could be found complacient amongſt Irrational Creatures; all the Beauty of the Univerſe look'd like a Clouded Star, till the bright Beauty of Female Excellency appear'd, and like the Sun diſpeld thoſe Damps that heavineſs of Mind had rais'd; and ſo pleaſing at firſt was the Queen of Sublunar things, that *Adam* was wonderfully ſurpriz'd to behold any Mortal frame ſo fair; and ſome have fancy'd that e're he had better inform'd himſelf, he took her not to be of Mortal or Material ſubſtance, and thus imagine him to have Accoaſted her.

*Faireſt of Creatures, found the laſt but beſt,*
*How am I with a ſight ſo pleaſing bleſt!*
*If you are Mortal ſpeak: But O! I fear*
*No Mortal frame ſo Beautious can appear!*

So great a favour Heav'n will not give
To Mortal Man, that muſt contented live,
With what his Bountious hand has given him.
And not deſire a dazling Seraphim.
Yet ſomething ſtrange does move my earneſt Soul,
Strange thoughts about my Feble Fabrick roul,
And to ſurpreſs them, 'tis in vain I ſtrive,
Without this Fair methinks I cannot live,
Loadſtone like my heart draws her, and ſhe
Like the Bleſt Nedle's moveing towards me.
O! Great Creator, now I well perceive
This is a Bleſſing thou intends to give,
A happy Bleſſing, which makes all compleat,
A favour which muſt ſurely make me great,
Since I on Earth find ſuch a Charming Mate,
In whom methinks the Graces all appear,
And native Beauty ſhines as in it's ſphere,

*An aire ſo pleaſing from her Face does fly,*
*Such Roſes ſtaine her Cheeks with Crimſon dye,*
*Such Beams of light dart from her piercing Eye,*
*Whilſt Lillies all her Beauteous ſtructure ſpread,*
*And with their Whiteneſs mix the pleaſing Red,*
*So Charming is ſhe, that if not Enjoy'd,*
*All favours elſe are by that loſs deſtroy'd.*

But to come nearer to what is intended, Woman is certainly the greateſt Earthly comfort Man can be capable of poſſeſſing, as being rightly term'd the ſollace of his Life, and to Wave her, being part of his Original, or an Inſtrument in the hand of the Almighty to ſave the World from deſolation; her virtues are for the moſt part admirable, and no leſs her judgment, and the other Intelectual faculties of her Soul. That, as I have prov'd being nothing Inferiour to that,

in which Man centers his largest Pride and Boast, imagining it (as it truly is) a Ray of Essence, a Effluence of his Maker. Woman from her Infancy with pretty Smiles delights the World, and Chears the hearts of her admiring Parents, and as she grows, Virtue takes its place well pleas'd to dwell in such a Fabrick, and brings as her Attendants, Modesty, Sobriety and a wining Behaviour. No sooner is Woman possess'd by Man in the happy State of Conubial Love, but she furnishes him with a shower of Blessings, wrap'd in soft Delights and deck'd in Chastest Charms; mild and plyant is her Temper, and her Carriage towards him decent, and comely her Behaviour, her Love is beyond Expression, and her Tenderness such, that she values him on whom her heart is plac'd equal with all but her immortal happiness, as for her Life she counts it a Trifle, and had rather loose it than her Honour; she esteems nothing on Earth too good for her Beloved, and inforces all her Charms to please and render him the happy Father of hopeful

hopeful Children; ſhe is indeed his *Internus Senſus*, his ſecond ſelf, equally ſhareing his Joys and Afflictions, and is not like a Swallow that ſings to the morning wake of his proſperity, and when the Winter of his Adverſity comes, takes her way upon the Winds to ſeek a warmer Sun; her Smiles are not to be bought with Silver, nor her Love to be purchac'd with Gold, but are freely and intirely plac'd upon her Beloved; great is her diligence to pleaſe him, and as great her care not to offend him; when he rejoyces, ſhe rejoyces; when he is griev'd, ſhe is ſad, ſimpathiſing with him in all things, and is the ſecret Cabinet in which he dare repoſe his Secrets, and find them there as ſafe as in his Soul; a Repoſitory ſhe is of his abſtruſeſt thoughts, and is ever tender of his honour, nothing ſhe thinks too good for him, nor nothing ſhe can do too much; in Health, ſhe takes care for his neceſſaries, and is wonderfully tractable in forwarding his Affairs, in Sickneſs; ſhe is more ſtudious for his Health then her Intreſt, and puts up her Prayers

and Vows to Heaven for his recovery, Expreſſing in all her actions a careful Love and Tenderneſs, and in her Words a venerable Eſteem; ſo that without ſo great a virtue as Woman, Man muſt be miſerable and forlorn as to his temporal Condition; nor ought he to eſteem ſo great a Bleſſing unworthy his largeſt Thoughts, nor render the Almighty leſs Tribute of Praiſe and Thanks-giving, for beſtowing that laſt beſt favour on him, which could only compleat his earthly Felicity.

In making Woman Nature has been Laviſh, and ſhew'd her curious Art in Forming a Creature ſoft and tempting, to allay the rough temper of Man by moderation and mildneſs, as the Fluid Aire prevents the Firey Region from Calcinating the Earth, and renders that outragious Element ſerviceable to Man-kind. Great was the cunning Nature uſed (or rather the God of Nature) (not to refer ſo great a Work to ſecond cauſes) in framing the lovely ſtructure of the *Softer Sex* in every part, proporting what by ſight

sight or touch might yield delight, forgetting nothing that was admirable in it self, or might be pleasing to those whose curious thoughts could scan the best Perfections; wonder not then why the Sex is so admir'd by all the sages of the World, yet not so much as real Worth commands in true desert, as has been often intimated in the foregoing Pages; why then should Man decline so great a Blessing? why should not he, who is so proud of being Rational, use his Rationalty to a right end, and by temporal Love founded on Virtue, strive to raise his Soul to that which is Eternal endless, and not dated by degrees of time; a Love unalterable as Fate, founded on a commixture of Blessings, in conversation with Angels, Arch-Angels, Cherubims and Seraphims; Thrones, Dominations, Prince-doms Virtues and Powers, all the Starry Quire of Brightness and Batitude; and higher yet, for Love is God, and God is Love, by it the order of the Visible World is maintain'd, and things not visible to mortal Eyes supported in their sacred or-

der and concordence, 'tis that which makes all truly happy, and without it is no happineſs in this World, nor the World to come.

*Then let us prize a Gift that is ſo fair,*
*So good, ſo juſt, that ſhe our love ſhould ſhare,*
*To a degree, too great to be expreſt,*
*Who of all Bleſſings Earth affords, is beſt,*
*Who only Crowns all Earthly Happineſs,*
*And does Man-kind beyond his wiſhes bleſs.*
*A greater Bleſſing Heav'n never gave*
*To Mortal Man, but him that Man did ſave.*

---

*The*

*The Reaſons why Mans Happineſs is not compleat on Earth without the Charming Creature Woman.*

AS for the neceſſity of the Beautious Sex it is evident, not only for the ſake of Generation, but for that of Mutual Society; Man without them being as a Solitary Traveller, who Journeys through Wilderneſſes and Deſarts, where Rational Creatures ſeldome give his Eyes the pleſure of beholding them; though ſome may object that the Converſation of Man with Man is materialy ſufficient. I grant it is in general relating to indifferent affairs, but where the Soul claims a cloſer Union than ſuch Innocent diverſions can allow, that convers is of little moment. Woman was taken from Man, and therefore by a ſimpathy of Nature, and a ſecret contraction of the better part, ſhe conſiders in being cruel to her temporal Original; ſhe is cruel to her ſelf, aud in that cruellty offends her Maker, unleſs a ſingular vow of Chaſti-

Chastity interposes, wherein her aime is to be a spotless Virgin, that so she may follow the Lamb that has taken away Original Sin, and given us leave and oppertunity to be Regenerate and Born again through Faith and Relyance on his meritorious Death and Passion, but to come nearer to the conclusion,

*Eternal love ought to be our chief aim,*
*Life in our Saviours death we duly claim,*
*In his dear merits all our hopes must be,*
Zone *of our everlasting life is he,*
*A bright* Meridian *of Eternity;*
*But how came this great Mistery to pass?*
*Eternal Wisdom the Prime Author was:*
*The thing is deep, and Mortal Minds are*
*lost,* (*sing cost.*
*Heav'n knows alone what this dear Bles-*
*Consider then, and let us still adore*
*Omnipotence, which our weak nature bore,*
*Compassioning us; he lay'd aside*
*Known Glory, & dispising shame, he dy'd*
*Soveraign of the Death, with Death he yet*
*comply'd.*

Having thus far discours'd, I shall proceed to the Character of a Virtuous Woman in all her Capacities. The

The GOLDEN

# CHARACTER

Of VIRTUOUS

# WOMAN

In all her CAPACITIES.

IN this case three things are more immediately to be consider'd, viz.

The Virgin state, and those of Marriage and Widdow-hood, and of these in their Order.

A Virtuous Virgin may be properly call'd the Treasurey of Chastity and Innocence, delighting to live in that

Estate,

Eſtate, that ſhe may have the better opertunity to do good, and render her ſelf an example of Piety; Meekneſs and Humility are her conſtant Attendants, and Pride knows not her Dwelling: She delights not in much Diſcourſe, and flys from Vanity: the Sound of vain words renders her reſtleſs and uneaſie, till ſhe has found a retirement: Modeſty and a Comely Behaviour are the Ornaments wherewith ſhe deſires to be decked: Affable ſhe is, and of a ſweet Temper: her Words are few, and thoſe deliver'd with deliberation: amongſt Strangers ſhe rarely ſpeaks, unleſs ſhe be ask'd any Queſtion, or otherwiſe Buſineſs of Importance requires it: ſhe chooſeth not a ſingle Life for it ſelf, but in Refference to her better ſerving God: ſhe improves her ſingle Life therewith to ſerve God more conſtantly: ſhe counts her ſelf better loſt in modeſt Silence then found in bold Diſcourſe: at the Repetition of any wanton Diſcourſe ſhe Bluſhes and turns away: for the future ſhuning thoſe that give themſelves up to ſuch Vanity, yet

when

when at any time she mentions Marriage it is done with seemly Reverence and regard to that Holy State: her Obedience to her Parents is wonderful, and Respects to her Superiours equals and inferiours no less; and indeed lives a Saint-like life upon Earth, void of offence towards God and Man; and as she lives with less Care, so she dies with more Chearfulness.

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THE

# THE CHARACTER

## Of a VIRTUOUS

# WIFE.

NOT without Reason do's the Holy Scriptures Stile a good Woman or Wife, the Crown of her Husband, for so she proves being the greatest Felicity a Man is capable off, being properly call'd his secon Self the Partner of his Joy and Grief, the safe Repositorie of his Secrets, aand Sollace of his Life. A good

good Wife commandeth her Husband in equall Matter, by Constantly obeying him, she never Crosses him, in the height of his Anger, but patiently waits till it is abated, and then she mildly argues the Matter with him, not so much to condemn him, as to acquit her self. Her Husbands Secrets she seals up in her Breast. In her Husbands absence, she Officiates his place, in regarding and takeing care of his Affaires, but when he is present, she Intermedles in his concerns no further than she is required, she keeps at home constantly, unless urgent occasions require the contrary, and then she acquaints her Husband therewith, and has his leave before she sets forward, her Habit and Attire, is rather Neat than Costly, her Carriage is Modest, and her Words deliver'd with a mixture of Discretion and Gravetie: In her Husbands Afflictions, she ever bears a part, and uses her Endeavours to Consolate him: Her Children though many in Number, are none in Noise, her Nod or Look, being a suffici-

ſufficient Helm to *Steer* them as ſhe pleaſes. The heavieſt Work of her Servants, is made Light, by her orderly and ſeſonable Enjoyning it. Wherefore her Service, is counted a Preferment, and her Teaching, better then Wages, and thus' ſhe is happy in her ſelf, and renders others the like Felicity.

THE

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# THE CHARACTER Of a VIRTUOUS VVIDDOVV.

A Virtuous Widdow has been the Esteem of all Ages, and found the Miracle of Piety, for the near approach of Death, even to taking from them the Center of their Earthly affections, makes past doubt a deeper impression than can be in others, and fills their Pensive Breasts with serious Thoughts, which turn to Meditations; and from thence as from a Fountain flows a stream of Prayers and Pious Ejaculations, which seldome are silent till the highest has regarded them. As for the Virtuous Widdow, though her Grief is real, yet it is moderate: she

she doth not only live Sole and Single, but Chast and Honest. Though she go abroad some times, about her business, she never makes it her business to go abroad, she Entirely Loves the Memory of her deceased Husband, and will hear no Ill spoke off him, she Cherishes her Children: and Fancies in them their Fathers *Idea*: she puts her Especial Confidence in God, *the Futher to the Fatherless, and Husband to Widdows*: she is Carefull and Tender of her Reputation, yet not more Carefull of her own Credit, then of God's Glory: she is Pittyfull and Bountyfull to People in Distress: she walks Humbly before God in all Religious Duties: she affects not the vanity of Foolish Fashions: she reads constant Lectures to herself of her own Mortality, and in this State she continues all the Days of her apointed Time, 'Till her Change come.

*FINIS.*

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